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Oceanside, California, U.S.A.

The

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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Contents

My Symphony — Leon Patrick 194
THE CURRENT OUTLOOK—
Phantom Surgeon — Joseph Darrow 195
THE MYSTIC LIGHT—
The Wheel of Life (1st Installment) — A. R. Bomar 198
Our Veterans Need Help—Now! — A Returned Soldier 205
Is There No Peace? — Lawne Culver 210
The Gift of Time (poem) — Frederic Russell Brown 212
Diamonds in the Sky — Ann Barkhurst 213
Look for the Good — Margaret Thorpe 215
The Flaming Rose (poem) — Malcolm Schloss 216
His Servants — D. W. Jennings 217
MAX HEINDEL'S MESSAGE—
Prayer, Concentration, and Meditation 219
WESTERN WISDOM BIBLE STUDY 221
A Rosicrucian Catechism 222
ASTROLOGY DEPARTMENT—
Hints for New Students — Bessie Boyle Campbell 223
The Children of Taurus, 1945 225
Reading for a Subscriber's Child: Johnny M.S., Jr. 227
Vocational Guidance Advice 228
MONTHLY NEWS INTERPRETED—
A Rise in the Birth Rate 229
"Puritanism and Democracy" 229
No Escape by Indifference 230
READERS' QUESTIONS—
Carrying Ailments from One Life to Another 231
How Existence after Death Is Determined 231
The Appearance and Dress of the Dead 232
Planetary Music 232
NUTRITION AND HEALTH—
Practical Aids to Health — Lisa H. Jones 233
HEALING—
Patients' Letters—Healing Dates 235
CHILDREN'S DEPARTMENT—
"China Pig" (Conclusion) — Lillian Crone 237
MT. ECCLESIA NEWS 239
CENTER ACTIVITIES 240

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My Symphony

By LEON PATRICK



TO LIVE the law of life, clean of body and mind, without drugs, stimulants or narcotics;

• • • •

TO KNOW there is no sin but IGNORANCE, and do my best to remove ignorance by listening to the wise and instructing the unwise;

• • • •

TO LOVE my fellow man, whom I have seen, and believe in him as the best evidence of God who is unseen;

• • • •

TO ASK nothing for myself that all cannot have on the same fair and equal terms;

• • • •

TO BE guided by conscience, and try each day to improve my conscience;

• • • •

TO USE what I earn as wisely as I can, and fear not the morrow;

• • • •

TO VALUE friends as the best this world offers, try to be the friend I would like to have, yet serve truth and righteousness before friends;

• • • •

TO PRAY by words and deeds, but more by deeds than words;

• • • •

TO KNOW that nothing can make me happy or unhappy but myself, and so live cheerfully and bravely in the day, and when night comes rest in the faith of another tomorrow.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Phantom Surgeon

By JOSEPH DARROW

REMOVING an appendix is regarded as a major operation by the surgeons, and one requiring considerable skill. From Brazil there came recently a well authenticated report of this operation having been performed in a brand-new manner, namely by a ghost, or phantom, or disembodied spirit. Some of the details of this extraordinary performance came over the Blue Network in January of this year in two broadcasts under the title, "Time Views the News," originated by *Time* Magazine. These broadcasts created something of a sensation among certain groups of radio fans who belong to the materialistic school and who take no stock in such things as occultism and disembodied spirits. The incident occurred in a small town by the name of Pindamonhangaba, under the auspices of the local spiritualist club. The broadcast said:

"A few days ago the club was ready for a public demonstration. The experiment: the performance of a surgical operation by the materialized spirit of a Brazilian doctor and spiritualist who had died 19 years before. On hand, to help if necessary, was the phantom-physician's very much alive anti-spiritualist doctor son. The patient: a certain Andre de Bernardo who had suffered from appendicitis for ten years, but had been unable to afford an operation.

APPENDIX OPERATION BY A SPIRIT

"To the spiritualist club's headquarters scoffingly went Brazilian doctors and other observers. The patient was X-rayed and pronounced in need of an operation. In a stifling locked room lights were switched out. The patient lay on an improvised bed within a tiny cubicle. On two small tables were placed surgical materials—sterilized gauze, a jar of alcohol in which to put the removed appendix, a pair of rubber gloves, a basin of alcohol and iodine, a copy of a book 'Diagnosis of the Abdomen' by Zachary Cope.

"Doctors and spiritualists waited in the dark. Finally the lights were turned up. The patient was found with an incision properly made. In the alcohol jar rested the appendix. The textbook lay on a table, open to the passage concerning appendectomies."

This is apparently a case of spirit materialization, a practice which mediums frequently engage in. Before we analyze this incident from the Rosicrucian esoteric angle we would like to say that we do not approve of mediumship. Generally speaking, it is a negative and

dangerous practice. Spiritualism, however, has done a useful work in helping to check the absolute materialism of science, and it has turned many thousands of sceptics and materialists into believers in a higher existence. Nevertheless there is an enormous danger in the mediumship which spiritualists exploit, and in allowing themselves to be controlled by spirits whom they cannot see, and about whom they cannot possibly know anything. But here are a few more details from the broadcast:

"The patient declares that after he was strapped down to the bed, he heard soft footsteps, then felt a clammy hand on his body. He felt a scratch on his stomach, but no pain. He saw a textbook on abdominal surgery rise from a near-by table, hang in midair while the pages turned. He asked the ghostly surgeon for instructions concerning future treatments, and a voice replied that full directions would be imparted later through mediums. Forty-eight hours later the patient was on his feet. A week after that he had X-rays made. Eleven doctors examined him. Said one of them solemnly, "Gentlemen, the appendix was removed."



After the performance, however, medical men were still doubtful, and said the operation could have been performed by a live doctor going behind the screen where the patient was lying, and operating with a local anesthetic and under a tiny electric light strapped to the doctor's forehead. But this is a rather labored explanation. The matter can be explained more satisfactorily by spirit materialization. It is possible for a disembodied spirit to draw enough ether from the etheric body of a medium or from those who are attending the demonstration to act as the basis of a materialized body. Ether is physical matter but of a rarefied consistency. It is drawn out through the spleen and molded by the disembodied spirit to the desired form. The ether also attracts to itself any floating dust in the atmosphere, which aids in the materialization. There are many authenticated instances of disembodied spirits materializing sufficiently to lift heavy objects from floor to ceiling, even when people present tried to hold those objects down.

In the present case, occult philosophy asserts that it was quite possible for the earthbound spirit of the former surgeon to materialize to a point where he could actually perform the operation on the appendix as described in the broadcast. As to his opening the textbook on abdominal diagnosis and consulting it, there is plenty of evidence to show that this is plausible. Spirits are no more omniscient than we who are still living in the physical body. In the Rosicrucian system of healing through the aid of the Invisible Helpers it is sometimes found advisable to leave certain written data which may be of use to them in their ministrations to the patient while he is asleep. This data

is laid on a table in the patient's room where it can be easily read by the Helpers, usually by one among them who is a doctor and who is in charge of the group. The Helpers, however, do not use the mediumistic process of materialization, but are taught how to materialize a hand directly from the planetary ether when they need it to manipulate the patient's body. It is quite reasonable to suppose that this Brazilian doctor, who had been out of incarnation for nineteen years, had become a little rusty on the technique of abdominal surgery and needed to refresh his memory, which would account for his turning the pages of the book until he found what he needed.

In regard to the danger to the materializing medium we quote from the *Rosicrucian Philosophy*:

"Materializing mediumship is always injurious. The materializing spirit draws out the ether from the medium's vital body. This body is the vehicle whereby the solar currents, which give us vitality, are specialized. Deprived of this vitalizing principle, the spark of life in the medium burns very low, and after the seance he experiences a feeling of terrible exhaustion. The health will very soon suffer, and he may become a total wreck."



In the case we are considering, very likely there was more than one medium among the spiritualistic attendants, perhaps several, from whom the spirit surgeon drew the necessary ether, and therefore the devitalizing effect was distributed among them and was not noticeable. There is another danger which mediumship involves, and we again quote from Rosicrucian authority:

"Sometimes the invading entity is not an ordinary human Ego but an elemental. Acting as spirit control, the elemental obtains power over the medium during life, and when the medium dies the elemental may oust him from the vehicles which contain his life experience. Thus he may be retarded in evolution for ages, for there is no power that can compel these spirits to let go once they have gained control of the medium's desire body. When an Ego is deprived of the desire body, whence comes the spring to action, there is nothing to cause it to reincarnate. Therefore mediumship is of the gravest danger to the soul."

The positive form of occult development, which operates through the voluntary nervous system and under the control of the will, is an entirely different matter. It includes positive clairvoyance and the ability to leave the physical body safely in the finer vehicles and function usefully on the invisible planes. This is the type of development sponsored by the Rosicrucians. The phantom surgeon described above has, nevertheless, served a useful purpose by starting a lot of people to thinking about and discussing the unseen side of human life and some of its possibilities.

THE MYSTIC LIGHT

• • •

The Wheel of Life

A Story of Destiny

By A. R. Bomar

This is the first installment of a SERIAL story, showing how "ripe destiny" steps in at critical points in our present life, and how the forces set into operation in preceding lives reappear in the present incarnation to help or hinder.

JOHN THERKELD, manager and owner of the Therkeld Iron Works, stepped from his automobile, and walked up the broad steps of district attorney Moore's residence in Pasadena, and rang the bell. A servant escorted him into the drawing room and informed him that Mr. Moore would be down directly. It was seven o'clock in the evening, and the manufacturer, a friend of the district attorney's from boyhood, had come on a strictly business call. He had just seated himself comfortably when Mr. Moore came in.

"Well, hello, my friend," he said, as he shook hands cordially. "I saw you in court today and intended running you down before you left the courthouse, but too much business—too much business! By the way, I had the city detectives look up the record of Alf Hurd, and it is even worse than we have suspected. He is certainly mixed up with a bad crowd, and with his reputation any jury will send him up for ten years at the least. And we have him cornered on that forged check of yours—positive identification by two of the bank employees. A clear, clean case." And he rubbed his hands together in a most professional manner. "How is the wife?" he added.

"The wife is fine, Tom, thanks for inquiring; but with your consent I wish to talk of this case that you have mentioned. I wish to withdraw the indictment against Hurd."

"What! Cancel it after all our trouble to get a conviction? Good heavens man, I thought you would be the last one in the world to take that attitude. Let me give you some of his history: Our men have traced his record for months back, even before he came to America, and find it that of an international crook. Forgery is one of the mildest offenses of which he is guilty. He is here herding with other criminals. Two of them went north a week ago and are now under observation by the Seattle police. Another, a Spaniard, is here in hiding for fear of arrest—one Rafael Corrego, called 'The Rat.' I tell you

that Los Angeles must be cleared of criminals. Hurd may have been decent once, everybody was once, I suppose; but I have been on the job here for nearly twenty years, ever since we came through college, and in all that time I have never had a case that was more definitely criminal. I don't think you should do it, John, but evidently you have a reason for it. What is the idea anyway? You have changed opinions since yesterday."

Therkeld paused before speaking, gazed at the floor, tapping his foot abstractedly. It was going to be embarrassing to state his reason to his old friend and gain anything like the sympathy that he wished. Finally he looked up, "Listen, Tom, you know that in late years I have changed my ways of thinking along many lines, don't you?"

"Yes, I have heard that. But lots of wealthy men have hobbies after they make all the money they want—most of them do. They must have an outlet for the energy they have developed accumulating a fortune. That is all right. Study and practice occult science all you please, but don't let your ideas obstruct justice."

Therkeld smiled and continued: "When we come to discussion of justice, Tom, of course there is only one way you can argue with your training, and that is the letter of the law. That is why you are called a just man. But in regard to crime, does it ever occur to you that you may sometimes be wrong in estimating the real cause of the offense? You can't say that all crime is premeditated."

"No, I suppose not. The first ones usually are from lack of training and causes like that. But you haven't answered my question: Why do you wish to release this man?"

"I have a reason—perhaps not a valid one to you, but to me it seems amply so. Do you remember Raymond Warren who went to college with us in our class?"

"Sure, I remember him. He afterwards became one of the foremost brain and mind specialists in the country. But he was always queer, investigating psychic phenomena, spiritualism, and that sort of thing. I have heard that he is very wealthy and has retired. Where is he now?"

"He has retired from public life, and you heard truly for he is also very wealthy. During all his career as a specialist he was laying a foundation for an intensive study of occult science. The last ten years have been devoted entirely to this subject, and he is now an Initiate."

"An Initiate?"

"I use the term to designate an advanced member of one of the mystery schools of the occult society to which I belong. He has a place in northern Spain near the French border where he carries on quite extensive occult activities.

"Well, Warren is my teacher in my preparation for certain initiations, and after returning home today from court I got a call from him at his home in Spain. I met him there, and after an hour's conference came directly here."

Moore had settled down in a chair close to his friend, and was regarding him through half closed eyes with a look of puzzled concern. "Just a minute, John, I don't understand you. How could you be in Spain this afternoon?" He really didn't know whether he should take the other seriously or not. Therkeld smiled and proceeded.

"I visit him more easily than you go down to Los Angeles in your car. Under proper training aspirants to the higher life can leave their physical bodies at will, and clothed in their higher vehicles visit any part of the world they desire."

"Go on," said Moore with a wave of his hand. "What did he want?"

"It was about Hurd. He has a vital interest in the man, some family matter, and assures me that there is a great change to take place in his life. The

scene of this change is to be over there, and he urges that if possible Hurd be restored to liberty."

The district attorney stroked his chin meditatively. "What will you do with him if he is released? Send him out of the country?"

"Yes. He doesn't know anything about the plans that are being made for him. But I guarantee that he will be out of the country in less than a week. I will of course withdraw prosecution."

"Very well, John. I will think it over with a view to releasing him if I can, but I believe it shouldn't be done. The law, you know, is an eye for an eye. Well, bring the folks over some time, and," pausing, "I think I would let up on this queer stuff. Somebody ought to cure you of some of these queer notions." They both laughed, then shook hands and parted.

The next day the case of Alf Hurd was called and dismissed by reason of the prosecution being withdrawn, and he was allowed to go with a strict charge to leave the country at once. He was astonished at the course events had taken, but he didn't stop to ask any questions. Fearing a mistake had been made he slipped out of the courtroom and into the street with the one idea to get away as quickly as possible before the error was discovered. He knew where Rafael Corrego, "The Rat," was to be found, and after a series of turnings and twistings to throw anyone off his track he dived into an alley basement, followed a passage for some distance, and on knocking was admitted by a man who recognized him as belonging to the place. He found the Spaniard in his room, afraid to show himself on the street. "The Rat" threw up both hands. "Volgama Dios! How you come?"

"Don't ask foolish questions but get busy at once. We are leaving here soon as possible." And he told Rafael of his release.

The Spaniard, with his cunning sharp face, rabbit mouth, teeth protruding, had amply earned the sobriquet of "Rat." His cunning eyes sparkled. "Well, my frien,' but I am veree glad we get away from these countree—w'at you call heem—lan' of the free. Bah! we not much free. I stay here to dodge jail, an' you almost dodge into the jail door, what?" and he grinned.

"Shut up," said Hurd. "How much money have we got? Enough to get out of the country on?"

"Si, Señor, plenty. I am veree glad, Señor. I have somet'ing to show you. Look, it is a letter from my sister that you see in Paree. You read him." Hurd took the letter and read:

> Dear Rafael:
>
> You will doubtless be surprised to know that I am here in the Pyrenees mountains near the north border of Spain. The Paris police didn't appreciate my activities, so I am here with other servants to work for a very rich American—Señor Raymond Warren. The railroad from Paris to Lisbon passes through San Sebastian, which is two miles from the castle. I never saw one so rich as Señor Warren. Wealth for all of us for the taking. I wish you would come back here and bring Señor Hurd whom so well I like.
>
> Renee.

Rafael rubbed his hands with delight. "W'at you t'ink? Pretty good I say; we go back an' clean him up, no? And make the good get away? Que la parece?" Hurd let the Spaniard babble on and stared at the letter. The name of Raymond Warren stood out like letters of fire in his seething brain. Confused and chaotic were the thoughts that came unbidden to his mind, thoughts long buried, memories half forgotten. Strange that the name of this man should come to him after so many years. And as his thoughts raced back to the past, he forgot the babbling of his companion, forgot his present situation and all else but one summer season long

ago in the Hartz mountains in Germany.

Alf Hurd had at that time just finished his course as a divinity student in the States, and fresh from the university was starting his vacation year. In a meditative mood he had strayed from the beaten track of the regular tourist, and was stopping near a small town in a rugged part of the Hartz mountains. Here nature was wild and contemplative. A small stream rushed roaring from the midst of the mountain range, and had cut a gorge, narrow, steep, and rugged, through which it plunged in headlong delight. Alf was charmed with the place. An old inn, reminiscent of the 16th century, accommodated him and supplied his simple wants. Each morning, following the canyon trail, he would leisurely walk to a place where high up on a jutting point he could sit with the wonderful panorama of mountains around him and afar off the hazy plain. He would stay here by the hour and contemplate the wonders of God, and in this mood get very closely in tune with the Infinite. And so he grew to love the place and tarried long. He could hardly think of going although he was due in Rome, Florence, and Naples; and yet he stayed on at the old inn with its old-fashioned landlord and its garden of roses whose fragrance he loved beyond anything else.

And there Alf was when the wheel of fate turned to an epoch in his life. Some people had stopped at the inn—people like himself who loved the quiet side of nature. He noticed them casually—a woman and a girl. Early the next morning as he breakfasted late he noticed that the two new-comers had hired horses to ride the canyon road, and he followed them, walking.

He had proceeded on the narrow winding road for only a short distance when to his ears came the quick clatter of hooves, which told of a horse in wild gallop. He heard a scream as the horse came tearing around a bend of the road with a girl clinging desperately to its neck, the reins flying loose. Alf was by nature quick and fearless, and as the animal bore down on him he side-stepped and like a flash seized the reins and hung on. In a hundred yards he had stopped the horse but at a fearful cost to himself, being badly trampled and dangerously injured.

They brought him to the inn unconscious, with blood flowing from his mouth, and there being no better place in the town the one physician recommended that he stay there. The wild-eyed girl who had been the innocent cause of all the trouble touched the doctor on the sleeve: "Doctor, can't I do something for him? He saved my life, and I would gladly give mine in return."

He looked at the eager blue eyes of the girl. "Well, someone will have to take care of him until we send for a nurse—there is no one here, and it may be days before one is found."

"Let me, please. I have studied nursing some, and I do so want to pay some of my debt to him."

"Well, all right, my dear," at last said the old physician. "He is one of your own countrymen, and we can find no address of any relative, so perhaps you will have to be one for him."

"Gladly I will," she said, and thus it was settled.

Two weeks after his accident Alf opened his eyes on a troubled world. He lay still and tried to think. Thought came very slowly, but he realized finally that he was in his own room at the inn and was in bed. The sun was high—why this would never do; he must get up and go for his walk. He tried to rise up in bed and found that he could barely move an arm. Well! Here was a pretty howdy-do. What was wrong? One thin hand lay on the white counterpane, and he looked at it idly, trying to get his wits going. Then he realized that someone was in the room, was at the bedside bending over him. He turned his eyes and beheld a vision

from heaven; it was an angel of course—beings like the one he saw didn't live on earth. He looked into the smiling eyes, with little dark blue stars in them, a face clear and serene, hair of shimmering bronze. A reverential awe stole over him as he raised his hand with an effort and like a child placed it in hers, then fell asleep peacefully.

Thus it was that Alf met Marian Warren, and from the first there was that sympathy between them which spoke unmistakably of kindred natures. During his convalescence one balmy day quickly followed another as they read and dreamed and walked together. And so it happened one night when he was almost fully recovered that he and Marian walked in the old garden under the full moon with the scent of roses heavy in the air. He looked into the star eyes of this wonderful girl and saw there the same flame that burned in his own heart. They kissed and plighted their troth as all lovers have done and will do for all time.

Fate looked into the garden of roses and frowned and turned his wheel, and when Fate spins his wheel in an angry mood, things happen and none are immune. During his convalescence Alf had wired his mother in New York to come to him at once. One morning early a messenger came to the inn with a telegram saying that his mother was very sick in Paris where she had just arrived. Then there were startled moves, farewells, and promises to meet within a week. Marian and her companion were to go to London where her brother was at that time, and there await Alf and his mother and arrange for the wedding.

Alf went to Paris, and just ten days afterwards his mother died. On the same morning he received a wire from Raymond Warren saying that Marian had just passed away from pneumonia, with her lover's name on her lips.

Fate, with Satan at his elbow, spun his wheel and again things happened. After two years had passed Hurd found himself in the slums of Paris. Despair at the tragedy of his life had dragged him down. First came drink to drown his sorrow. Then financial troubles developed into destitution and recklessness, and he descended to crime, eventually becoming the leader of a band of apaches, the boldest of them all.

We need not longer follow the retrospect of his life as it passed through his memory that day in his sordid surroundings in Los Angeles. Eight years had passed—eight long years since he had started on the downward path. A spasm of remorse had come with the memory of his past life called up by the reading of Warren's name, and conscience, that he thought was long dead, stirred within him. But he cast the feeling aside and resolved to go even deeper into crime in the robbery of his dead lover's brother.

There is a story written by Edgar Allen Poe in which he tells of the "Imp of Perverseness," and how we are prone to do things under its influence that we really wish not to do. Also it is a fact that when our birth stars come into contact later in life with planetary influences inimical to their nature, adverse life currents sometimes sweep us along toward disaster. This may have accounted for Hurd's determination to persist in crime.

The rest of this story will be given from Hurd's own journal, which he kept on his return to Paris from America, and all the data of the case were furnished by him to the writer when he consented for this episode to be published.

* * * * * * * * *

December 23rd—Leaving Paris tonight for San Sebastian, the place of Warren's residence. Renee reports that Warren is at his chateau and will be there for the holidays, and that he is alone, his few retainers having secured leave to attend the Christmas Eve festivities in the town two miles

away. The place will be left practically unguarded. Rafael left Bordeaux yesterday in a high-powered gasoline boat, and will anchor in a cove near San Sebastian and be ready for us to make a quick escape after we have accomplished our object. I feel an overwhelming desire to do this thing, and at the same time I am dismayed at the prospect. Guess I am losing my nerve.

Dec. 24th—We are in the Pyrenees, and the train creeps up the grades slowly. We shall not reach San Sebastian until late, probably about 9 o'clock, but that will be plenty of time. Renee is to admit me to the grounds of the place at a point we have agreed upon. I wish it were over. I have a feeling of depression that at times is almost overpowering.

The following account is from later entries in Hurd's journal:

Arrived at San Sebastian at 9:30 P.M. It was dark and snowing hard. There were quite a number of people at the station, looking perhaps for holiday guests. I had no luggage and was preparing to inquire my way when a man in livery stepped up and tipped his cap. "Pardon," he said. "But are you Señor Hurd?" And not waiting for an answer, continued: "Come this way, Señor. I was sure it was you from Señor Warren's description. He sends regrets that he couldn't come but will meet you at the castle."

The presence at my side of two gendarmes may or may not have been significant, but they made no move to arrest me. So I followed the chauffeur, who opened the door of a big closed car standing at the curb, assisted me in, and closing it was off like a flash through the falling snow. I leaned back on the cushions and tried to think. What was going to happen? Was I to be arrested? No! I was firmly resolved that they should never take me to prison again, for upon one of my fingers there was a ring of Italian make, the set of which contained enough poison to kill a dozen men. One quick movement with pressure on the spring and I would be out of reach of all the officers in the world. We were going up and up—a road that was all curves. What a big car this was! Suddenly there came to me the odor of roses, but since the time when I had met Marian I could never stand the smell of them. I turned on the light and finding a cut glass container full of roses, I threw them out the window.

At last we came out upon a small plateau, in the midst of spacious grounds filled with shrubbery and tall pines now whitening with snow. Following a drive we passed through a large gate, and the car stopped in front of a castle. The entrance was broad, with magnificent columns of marble supporting the facade. A servant opened the door of the car and conducted me up the steps and into a large hall.

From the moment I entered the castle hall with its soft suffused light I felt a subtle change, an exhilaration, if I can explain myself, as of rose-colored silence. There were no electric lights visible, but a rosy tint pervaded every corner of this magnificent hall, bringing into distinct outline dozens of paintings that lined the soft-toned walls. I knew pictures, and there were priceless ones there before me—Corots, Murillos, Van Dycks, and a galaxy of other masters. The silent servant took my cloak and then conducted me up a great staircase and through a second hall which seemed made of alabaster. He then threw open a door and bowing low ushered me into the most remarkable room I had ever seen. It was vividly though softly lighted with the same glow that I had encountered in the lower hall only more accentuated, and objects in the room, which was of enormous proportions, came out as distinct and as clear-cut as a cameo.

The color scheme of the room was remarkable. The overhead frescoing, the side columns, the arabesque work which circled the central dome were golden in color. The walls and panelling running along the sides and ends were blue.

At the extreme end of the oblong room was a remarkable sight. It was a White Cross in the center of a five-pointed Golden Star. Some lighting scheme threw the Cross into strong relief, and hanging upon it and lighted by some subtle means that made them the color of blood were seven Red Roses.

The effect of the room which I have described was to give me such a feeling of awe that when the servant announced my name I stood there unable to speak, looking at the man who came forward with hand outstretched to greet me. He was, I should judge, about fifty, and his poise was wonderful. You felt the quiet force which seemed to flow from him.

"Mr. Hurd," he said with a winning smile, "I feel that I know you better than you do me. I have heard so much of you that I have awaited your arrival with much interest." As to how he could know me I had no idea, but I said nothing. "You are no doubt fatigued with the journey. Allow me to have refreshment served," he said. Shortly the quiet servant appeared with a serving table, a carafe and two glasses. He continued:

"There are many things I wish to talk to you about tonight, but before doing so I must fulfill a promise made to one who is very dear to me." As he spoke he poured out an amber colored liquid from the carafe and filled the glasses. Then he arose from the table and walked to the side of the room directly in front of us where two golden-colored columns stood side by side—forming an alcove or niche.

From the time I had come into the room my mind began to clear. It was plain that someone had turned informer, probably Renee, and when Raymond Warren turned his back to me something seemed to shout in my ear, to put the poison from the ring into his glass. With cool, quick deliberation I held the ring over it and pressed the spring with my thumb. The cap on the set slipped back, and the potent powder, enough to kill a dozen, settled into his tall glass and was instantly dissolved. Then I watched him.

The small alcove was covered with a violet velvet curtain. He drew it aside, walked back to his seat, and sat down with his eyes upon me. In the niche was a life-size painting, a most remarkable likeness of Marian. I knew it instantly. Standing there between the two pillars she seemed ready to step out into the room; her eyes with stars in them seemed to look straight into mine.

For quite a space of time I was unable to move. I had at first half risen and stood there looking with staring eyes. The memories and emotions engulfed me—memories of an old fashioned garden of roses. And with the surge of my feelings came a change in my whole being, a revulsion, a horror of what I was and had been. My soul seemed to be stripped of all its terrible attributes and isolated far into a desert. I felt the force that kept dragging me down into the depths, and despair gripped me. Rhythmic strokes as from a hammer beat into my brain as though forging fetters to imprison me in my present condition, and I sensed dimly that it was my heart beating wildly. The picture on the wall seemed miles away, and I was unable to move. Action came to me only when I looked at Raymond Warren. He smiled, took up the glass of poison, and put it to his lips.

"Don't!" I shrieked, madly, and struck at his arm. But it was too late, for he had drained every drop. I collapsed into my chair and buried my face in my hands—shaken, trembling, despairing.

Warren walked over and placed a hand on my shoulder.

"Friend," he said, "don't feel so badly about things. You have not sinned so far but that you can turn back. There is still balm in Gilead." I raised a haggard face to his.

(*Continued next month*)

Our Veterans Need Help--Now!

The Practical and Psychological Facts

By a Returned Soldier

HUNDREDS of thousands of our war veterans, men and women, are filtering back among us—right now.

Almost every one of them needs some special kind of help: a job at which to earn a living, professional advice, or an opportunity to engage in constructive social activity. Too much of the present talk about what is being done to "rehabilitate" the war Veterans is "just talk," loose talk that deludes us into a neglect of many of their social and spiritual needs that are either being overlooked or not met effectively. To certain specific Veterans' problems that because of their very nature cannot be solved by governmental or organized social agencies, we must begin to give our individual attention—now.

Our government, through the United States Veterans' Administration, the United States Employment Service, and other federal agencies has already done great good, as have the American Legion and other Veterans' associations. These organizations have established the administrative machinery by which the Veterans may be placed in jobs, if able to work; hospitalized whenever necessary; and given opportunities for vocational training to enable them to increase their earning power. But through no wilful neglect the kind of groups above mentioned, because of the necessarily standardized, restricted, and routine pattern of their activities, cannot possibly give the most effective help to the Veterans in their most fundamental problems of rehabilitation, those which are very personal.

Opportunities to engage in many types of social and civic activity that wartime conditions have temporarily slowed down, are essential for the quicker, more lasting readjustment of Veterans, all of whom have undergone considerable social dislocation and disorientation. *Men and women who strive to direct their lives according to Rosicrucian principles* can become especially helpful with this, at present, too much neglected aspect of "Veterans' rehabilitation." All of us have been too quick to assume that the Veterans' Rehabilitation Program, of which we hear so much but really know so little, is already a perfectly running social machine, taking care of *all* our Veterans' problems so thoroughly that we ordinary people, especially we who are not in organized social service work, have no obligation to give another thought to the subject.

Too often we forget that in any human society the agencies of government and of social organization by their own necessary legal and financial restrictions and lack of sufficient help can do only a part of the real social service of the world that is so necessary. Giving our good thoughts to the hundreds of thousands of our Veterans who may ask for social and spiritual aid is not enough. Our thoughts must be grounded in accurate knowledge of just what specific help the Veterans need. An outstanding sociologist, Mr. Willard Waller, has called our war Veterans "America's gravest social problem."

Briefly, a fundamental duty to every one of our Veterans is to help him, or her, regain the social and civic self-confidence that is too often lost during the months, or years, of military or naval service. Military life and train-

ing increase and develop the *physical* self-confidence of the soldier. But the following remarks by Drew Pearson, one of America's prominent news-columnists, reveal something of the loss of mental and civic self-confidence that the Veteran too often suffers:

> "The American soldier . . . is taught to suppress his individuality. It is drilled into him that he is merely a cog in a machine. U. S. troops have the best care in the world, the best equipment, best medical attention, and best food in the world—everything except the lift to their individual ego. They are hammered down instead of being built up. . . . The Red army, however, has gone further when it comes to building up pride and ego. In the Red army a man can be a sergeant one month and a colonel the next, or vice versa if he makes a mistake."

The obligation to help bring to our Veterans the opportunity for fundamentally healthful social contacts and a chance to make their good influence effective in our war-disturbed communities is one that we must share in full with the organized groups already mentioned. Of course we cannot, as individuals, rightfully go about prying into the affairs of our ex-service men and women, offering them our advice and suggestions unsolicited and unasked for. But for many reasons, stated later, we can be sure that as the postwar problems of our society deepen, every one of us will receive his full measure of requests for personal help from our men and women Veterans.

More than ten million men and women will become Veterans at the end of the war. This number does not include the millions of industrial war workers, sailors of our merchant marine, and thousands of other people whose lives have also undergone fundamental changes during the war. You and I and all of us are to some degree, however slight, "war casualties," because in some small way at least we are adversely affected by present war conditions. World War I was followed by social and economic changes that illustrate what we all must prepare *now* to face after the end of this war. The English author, A. A. Milne, in his autobiography, amusingly tells us how much his business associates promised him when he left for war—and how little they desired to aid him upon his return!

Hundreds of thousands of our Veterans have already been discharged from the services for "psychoneurosis." Reports state than ten thousand are being so discharged every month! Medical authorities have estimated that over two million Veterans will have been discharged as "psychoneurotic" by the end of the war. When we consider that these two million do not include the men of the merchant marine who serve in the most strenuous theatres of the war, nor the neurotics among the civilian population, we see that within a short time a very appreciable percentage of our population will be labeled as mentally and nervously ill.

An interesting sidelight on the problem of Veterans' rehabilitation is the staggering cost to the government of our "psychoneurotic" Veterans. According to Drew Pearson, in *Washington Merry-Go-Round,* $33,000 was the average cost to the government of each neuro-psychiatric casualty of World War I. At that rate two million such casualties from the present war will ultimately cost the United States about $66,000,000,000!

We have got to learn more about the facts that underlie this gigantic problem of hundreds of thousands of war Veterans being discharged for "psychoneurosis." We must understand why there are so many—and "how they got that way!" Current popular magazines are beginning to print many articles relating to the subject.

Many readers, at first thought, are not seriously disturbed by the figures that reveal the alarming proportion of our population who are so afflicted. Students of Rosicrucian teachings may be especially undisturbed, feeling that this condition is not serious, only the temporary effect of war "karma" and the violent agitation of the Emotional World which interpenetrates the physical, and whose vibrations impinge upon us and stimulate fear. They feel that this will vanish with an early and total victory of the United Nations.

"Oh, well," people are too prone to say, "everybody is a little bit 'crazy' anyway"—which is but a smug evasion of the present problem of the alarming number of our Veterans who, for one reason or another, have been released from the services with what is *to them* a continuing medical and social "black-up." Uninterested Americans who refuse to give this problem their helpful attention fail to realize the stigma attached to an officially diagnosed "psychoneurosis." This always does damage to the personality of the victim.

One of the first things that we who wish to help our war Veterans must do is to utilize the principle of the creative power of thought, and begin *now* to dispel and to disintegrate the great power for evil that we have allowed to grow up around that harmful word—"psychoneurotic!" We must first, however, gain a clear knowledge of how it has come about that hundreds of thousands have been discharged from our military services as "nervous" or "mental" cases. We must more clearly understand some of the causes that originate within the army itself to produce such staggering numbers of mentally "ill" Veterans. The British armed services report no such alarming "neuro-psychiatric" breakdown in their country, bombed and war-wearied far longer than we by the inescapable tensions of war. This fact suggests that some vitally important fundamental error may be discoloring and distorting our national thinking.

American military medical officers, particularly the surgeons, are effecting marvelous cures for *physical* injuries and *physical* illness among our soldiers and sailors. Why, then, are the military medical services discharging such a staggering number of men for "psychoneurosis"? Reason impels us to believe that American youth should by their nature and past training be no more subject to nervousness or "mental instability" than the youth of older, more sophisticated, war-ravaged Europe. Neither the war itself nor the facts of American history, heredity, and environment seem to answer the foregoing question satisfactorily. (*See Editor's note below.*)

Footnote:

The above question is partly answered by a deeper study of the influence of the Race Spirits that hover over Europe. The United States has no Race Spirit. The electric atmosphere of America causes the U. S. soldier to have a more high-strung nervous system than is developed in Europe, where the psychic atmosphere is very dense on account of the Race Spirits which envelop that continent in the form of a psychic cloud. Moreover, the Race Spirit guides and protects its charges to a certain extent, not only in material ways but also in emotional control by directing the emotions into national channels that absorb their energy to some degree and thus transmute it, leaving a lesser volume that can go wrong and be transformed into subconscious fear under war tension, which is one cause of the psychoneurotic phenomenon. Other factors that have a bearing on the subject are discussed by the author of the above article a little farther on.—Editor.

The answer, of course, is to be found only by analyzing more thoroughly and deeply the hidden psychological stimuli, the obscurer causes and forces that dominate human behavior. These operate in ways that are not immediately apparent to the student, the social worker, or even the physician who, ignoring the esoteric, mystic, *inner* causes of our physical and mental activities, concentrates his attention largely upon the grosser physical reactions, the *effects* he too often tries to cure without removing, or altering, the causes.

This writer feels sure that the principles upon which the vast body of Rosicrucian knowledge rests, *the principles that underlie right thinking and emotional control,* are quite sufficient when more widely applied to check this increasing nervous tension that is affecting both Veterans and civilians. The mastery of subconscious fear is the fundamental requirement. The Rosicrucians have a definite technique for this purpose, based upon esoteric knowledge. It answers most of the questions that now seem to baffle the agencies most immediately concerned with the growing problem of Veterans' "psychoneurosis."



Nevertheless some of us are asking whether or not the present seeming deluge of so-called mental and nervous wrecks is really what it appears to be on the surface. We cannot easily believe that the appallingly large numbers of our "neurotic" Veterans were all very abnormal or unusually peculiar before they entered the military services. If these hundreds of thousands of men were not "ill" before they became soldiers, there is another possible explanation which may partially account for the unbelievably great numbers who are medically diagnosed as "ill" now.

That explanation is that the Army in its necessary wartime haste may have *mis-labelled* them. Military medical authority, in its necessarily speedy procedures, may have *called* thousands of its discharged soldiers "nervous" or "mental" cases who were—and are—no more fundamentally peculiar or abnormal than you or I, or "the man in the street."

Many military factors have operated, still operate, to verify this explanation. The Army and Navy are basically *not* training schools for civilian life. They have never claimed to be either sanatoriums or reform schools. The Army and the Navy exist to execute one primary purpose: *to win battles.* Many men, reasonably successful and normal in their daily lives as citizens, reveal in the military services certain traits and characteristics that hinder instead of help them to win battles. Therefore the Army logically gets rid of such men as quickly as, and in any way that, the somewhat over-standardized, inelastic military regulations permit.

A most unfortunate aspect of this procedure is that the Army has as yet found no better way of releasing its professionally undesirable soldiers than to authorize its medical corps to discharge them as "psychoneurotic"—as mentally "ill." What happens to these boys afterward during their "rehabilitation" and induction back into civilian life is of no official nor legal concern to the Army.

Influential psychiatrists, who after some delay have better informed themselves of the foregoing procedures, have recently stated that frequently a military diagnosis of "psychoneurosis" means little or nothing with regard to the ability to lead a successful and useful civilian life. Some Army psychiatrists have been pleased to agree. But the procedures of discharge above noted still operate. Great harm has already been done to the thousands of Veterans who, judging by the facts cited, have

in many cases been mis-labelled—and to themselves "blacked up."

The foregoing is not to criticize the Army, which is doing its own work of winning battles. It is to criticize us, ourselves, for failing to understand the existing conditions more quickly and to help correct them in part by a better job of "rehabilitation."

What, *specifically,* can *we* do to help correct the wrong thinking that is poisoning the mental atmosphere surrounding our Veterans, particularly the hundreds of thousands whom we allow to be loosely mis-labelled as "psychoneurotic"? Well, the first thing to do—*immediately*—is to stop referring to them even in thought as being "off the beam," "mentally ill," or even "nervous." Many an individual is made *really* nervous when somebody persists in *calling* him "nervous"! Quit calling any of our Veterans "psychoneurotic"—just call them "Jack," or "Arthur," or "Tom"!

The power of the spoken word is a fact well known to the esoteric student. We unconsciously keep alive in the public mind negative, unhelpful thoughts, injurious and harmful to our Veterans, every time *we* apply to them such words as, "psychopathic, "psychoneurotic," "neurotic," or even "nervous." Medical and social service authority has a right to use these words because it uses them technically for its own professional convenience in conducting its professional business. We as laymen, however, must make it *our business* immediately to help kill out the harmful effects of these words in civilian life by using other and better words.

We must all make every possible effort to reveal and to spread the truth—which is that the vast majority of our American Veterans are clean, healthy minded, able men and women, upon whom we can safely rely in the light of our past history to play a leading part in the future development of America's best and highest traditions.

Students of the Rosicrucian Truths can be especially effective in this work because, in varying degrees, we better understand the creative power of *directed right thought,* and the potency of the *spoken good word.* It is the organized civic agencies, the medical and other professions, the schools and universities, and the writers for widely circulated magazines who mold to a great degree the transitory opinions of the masses. But esoteric students who are scattered throughout the above mentioned agencies and professions all over the world can unobtrusively disseminate the principles of right thought and speech so that these agencies will ultimately reflect more of the truth. In this way, the writer believes, the students of esoteric truth are the ones who can and will finally accomplish the greatest good for the greatest number of our Veterans who are in need of social, civic, or spiritual "rehabilitation."

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Is There No Peace?

By LAWNE CULVER

WILL there be no peace?

There will, of course, be a cessation of the tide of war, and in due time an end to physical combat and open antagonism. But, peace, *real* peace. . . .?

Am I a pessimist?

Not at all. Quite the contrary. But students of Rosicrucian doctrines know that it is only by constant prodding that humanity can ever reach its goal.

"The purpose of life is not happiness, but experience. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting. . . . A stern doctrine. . . . But consider the blessings of pain. If we could place our hand upon a hot stove and feel no pain, the hand might be allowed to remain until it was burned away. If we outrage morality, the pangs of conscience bring us pain that will prevent us from repeating that act, and if we do not heed the first lesson, nature will give us harder and harder experiences until at last the fact is forced into our consciousness that 'the way of the transgressor is hard.' "

That, and most of the other quotations in this article, are from the *Cosmo-Conception.*

"The Law of Consequence requires an exact adjustment of the score. . . . The time comes when enemies shall meet again. The old hate has brought them together, because it is the purpose of God that all shall love one another; therefore hate must be transformed into love, and though perchance they may spend many lives 'fighting it out,' they will at some time learn the lesson and become friends and mutual benefactors instead of enemies."

While the author was referring here to individuals, the principle applies with equal force to nations. But it is far less likely that a nation will suddenly see the light and live by it than that an individual will do so. For in the case of a nation there are so many involved; and it seems that it requires only a small selfish minority to drag a nation into war.

This is not a matter of lamentation, however, since nations must learn their lessons; and the right-thinking majority must learn not to allow itself to be dragged down by the selfish and unscrupulous minority.

While the uninitiated bemoan the death and destruction of war, the occult student not only knows that "all things, in the ultimate, work together for good," but understands the reasons and the necessity.

The present phase of the World War involves great emphasis upon Race—spelled with a capital. In the light of this fact, consider: "The sixteen Races are called the *'sixteen paths to destruction';* because there is always in each Race a danger that the soul may become too much attached to the Race; that it may become so enmeshed in Race characteristics that it cannot rise above the *Race idea,* and will therefore fail to advance; that it may, so to speak, crystallize into that Race and consequently be confined to the Race bodies when they start to degenerate."

"As the fundamental principle of a Race-religion is separation, inculcating self-seeking at the expense of other men and nations, it is evident that if this principle is carried to its ultimate conclusion, it must necessarily have an increasingly destructive tendency and finally frustrate evolution unless suc-

ceeded by a more constructive religion. . . . Law must give place to Love, and the separate Races and nations must be united in one Universal Brotherhood, with Christ as the Elder Brother."

It might be surprising to some people that the above words were written five years before World War I started. To students who know that all world events stem from cosmic facts and principles long known to occult science, there is nothing surprising about it.

"Races are simply steps in evolution which must be taken, otherwise there will be no progress for the spirits reborn in them. But though necessary steps, they are also extremely dangerous ones, and are therefore the cause of grave concern to the Leaders of mankind. These sixteen Races are the 'sixteen paths to destruction' because, while in previous Epochs the changes came after such enormous intervals that it was easier to get the majority of the entities in line for promotion, it is different with the Races. They are comparatively evanescent; therefore extra care must be taken that as few of the spirits as possible become enmeshed in the fetters of Race."

Extra care *is* being taken. Christ made His sacrifice for the backward of humanity. Then why should we lament because of sacrifices we must make in a war made necessary by the backward ones who are so enmeshed in Race that only extreme measures have any chance of saving them? We cannot believe that Christ hated even the most backward of those for whom He sacrificed Himself. Then we should not hate those Race-bound ones who seem to be the cause of all the sorrow and suffering, death and destruction, of this war. Those who make the greatest sacrifice in the proper spirit are the most akin to Christ.

The Master gave "milk," or the more elementary teaching, to the "babes," reserving the "meat," or the deeper teachings, for the "strong"—those who had qualified themselves to understand and receive them. The same principle is still true. Since the great majority are in the "babe" or childhood stage of evolution, it is necessary to give them the childish picture of a perfect peace just around the corner. Therefore, to them, this is the war to end all wars and bring heaven to earth. But the Rosicrucian seer Max Heindel said: "Christ ushered in a new era in which the nations established under the regime of Jehovah *will be broken to pieces,* that the sublime structure of Universal Brotherhood may be built upon their ruins." That doesn't look like permanent peace in the near future. There will be intervals of peace from time to time, however, some of them perhaps a century in length. But permanent peace will come only when nations are no more.

"Nature hastens slowly. She makes no sudden changes. To her time is nothing. . . . Nations, as such, have had their day and are unwittingly working toward Universal Brotherhood in accordance with the design of our invisible Leaders."

"As we attain greater development we shall learn to welcome all things with equanimity, seeing in all troubles the result of past evil and feeling thankful that the obligations incurred thereby are being annulled, knowing that so much less stands between us and the day of liberation." The degree of equanimity with which we welcome troubles is a fair measure of the development to which we have attained. Instead of bemoaning the wickedness of sinners who have brought such suffering upon our own "innocent" selves the advanced individual will carry his cross cheerfully, grateful for the opportunity to make a payment on old debts. For, unless we too were sinners we could not under the Law of Consequence draw to ourselves those "most benevolent teachers" which we think of as sorrow and pain.

"There comes a time when . . . the lessons have all been learned." Then of course, there will be peace. . .! Of course? And could that be this year? Or next? . . . Hardly. For the full quotation is: "There comes a time when there is no further need of incarnation because the lessons have all been learned." Therefore the very fact that we are incarnated proves that we are here for the purpose of learning more lessons, of which sorrow and pain are the benevolent teachers. We cannot claim to be "strong" until we welcome these teachers with equanimity. As long as we are tied to the Wheel of Rebirth we shall not be free from lessons.

But even then—"when the lessons have all been learned"—we shall graduate from earth life only to enter higher grades. It is unlikely indeed that the higher grades will be any easier. The Rosicrucian aspirant will not ask for easier lessons here or in any higher grade. It is for the strength to welcome the harder lessons with equanimity and gain the power and vision which they confer that he will work and pray.

The doctrine that we must forever perform hard tasks—increasingly hard as we advance in evolution—is no more a hard doctrine than is the fact that we must exercise muscles to make them strong, exercise mental faculties to strengthen the mind, exercise the moral nature to develop a better understanding of right and wrong.

Peace! How can there be peace when the entire universe is a battleground for the Forces of Light against the Powers of Darkness? Which is exactly as it should be, must be, and not at all horrifying. For the higher Beings—even as we—live for experience rather than for happiness, and *some phase* of sorrow and pain are the most benevolent teachers in all the worlds.

Of course the cycle of life carries us through periods of rest. This rest, however, is not an end, but a means by which we are strengthened for bigger and better battles to come.

No peace! That is no thought for "babes." But the occult student knows that "there is no rest nor peace on the path of evolution."

The Directors of Evolution seek to teach us many lessons. Future lessons will be ever so much easier if we first learn that "sorrow and pain" are the reverse side of the coin, while the obverse carries the principal inscription: SACRIFICE AND SERVICE ARE EVENTUALLY THE GREATEST SOURCE OF HAPPINESS.

When that lesson is learned, it may be found that the NO PEACE coin also has an obverse, an obverse with the inscription, PEACE.

The Gift of Time

By FREDERIC RUSSELL BROWN

The memories of ages are contained
Within our minds, deep in subconscious dreams;
And sometimes we recall them when faint gleams
Of other lives remind us of things gained
In days of old that perished in the past.
Though all of them are gone, what we have learned
Remains with us and, like a fresh page turned,
Will come to us with insight at the last.
Another life we live unto the end
Until at last our souls are full and free.
All our experiences to us lend
Their power to make us what we ought to be.
May I hold fast to every memory
That helps me on to life's high destiny!

Diamonds in the Sky

By ANN BARKHURST

IT is hard to realize that the lordly diamond, king of the jewel kingdom, was not always the brilliant gem that it is today. In ancient times it was perhaps more celebrated for its hardness—hence its name, adamant—than for its beauty. It was not until the Renaissance that the diamond really came into its own, when the great jewel workers of Europe discovered new and original ways of cutting the stone to release its full glory.

The diamond is assigned to the rulership of several different planets and signs by astrologers, according to whatever adamantine quality is uppermost in the astrologer's imagination. It is, for example, assigned by many to the rulership of Saturn, obviously because of its hardness. It is interesting to know, too, that according to modern archaeology the diamond is the oldest of all gem stones, as Saturn is the oldest of the planets known to the ancient world. Saturn is, astrologically, the planetary significator of age, and therefore of all ancientry, and in this sense he might serve as the astrological ruler of the most ancient of gems.

Diamonds probably came into existence with the first rocks upon this planet. In that case the diamond—wonderful to relate!—actually goes back in time to the middle Lemurian Epoch. Occultism teaches that the first two evolutionary Epochs of our Earth Period were spent on the sun. It was not until about the end of the second, or Hyperborean Epoch that the planet earth was thrown off from the sun to revolve in its own separate orbit around the central luminary. Following the Hyperborean came the third, or Lemurian, Epoch.

The first material globe was a huge molten mass which cooled and solidified only to remelt and solidify again and again through long periods of time. This was the early part of the Lemurian Epoch. At last the crust of the fiery molten globe cooled down permanently, and the first rocks were formed. It has been said that "Time, like a master-chemist working in a mighty laboratory, has been breaking up and rearranging the mineral matter of which the world and its rocks are composed. Water, heat, pressure, and atmospheric weathering are his tools." (*Five Thousand Years of Gems and Jewels*, by Rogers & Beard.)

It was in the early igneous rocks, long before the advent of sentient life upon the globe, that the first diamonds were formed. They are man's precious heritage from the far distant past, symbolic of the creative powers active in that period.

In the list of jewels correlated with the signs of the zodiac given in *The Message of the Stars*, the diamond is assigned to the rulership of no less than three different constellations: Aries, Leo, and Libra. Now it would be difficult to understand how one gem could be ruled by three different signs unless we took into consideration the matter of color and its symbology in relation to this stone. There are diamonds of many colors: a single mine may yield diamonds ranging in hue from white through blue, yellow, orange, violet, brown, and black. There are green diamonds, too, as green as emeralds. There is even a red diamond, but it is extremely rare. The red diamond naturally belongs to Aries, exteriorly, while the green diamond belongs to this sign interiorly. It is the complementary color which is active in the inner soul world. Thus the qualities associated

with red in the physical region manifest as green in the inner world. Both the red and green diamonds stand as the jewel-type of the Luciferian hosts from Mars in their psychic activities in the midst of the human race.

Libra rules the yellow diamond, symbol of the living sunlight of the soul, the golden glow of spiritual happiness having its source in the Christ love. The orange diamond belongs to Leo, and is ruled by the sun. Leo is a sign notably given to pride. Orange is the basic color of the Occidental aura, and personal pride is much more in evidence in the Occident than in the Orient.

The gems, at least the fiery ones like the diamond and ruby, do not represent the undisciplined nature of the average individual. Instead they symbolize the highly organized and brilliant *disciplined* character of the mystic and the occultist. True, a materialist may have a bright orange color in his aura, but it will not resemble the fire of the diamond. It may indeed have a likeness to leaping flame or jagged flashes of lightning, indicative of destructive propensities. It may also be almost lacking in luminosity.

There are many varieties of green in the human aura, usually denoting some phase of jealousy, but these bear no resemblance to the symbolical green diamond generated in the alchemical laboratory of the soul. The ordinary aura is likely to display the negative color aspects, lacking in luminosity, which cannot be symbolized by any gem.

All gem stones are proper symbols for alchemical work, which is the sublimating of the carnal man into the Christ Man, who is the Supreme Diamond, as revealed to the disciples on the Mount of Transfiguration. The virtual indestructibility of the diamond corresponds to the deathless body of the Adept.

Generally speaking, the white diamond, by reason of its refracting white light into all the colors of the spectrum, may be identified with the sun, quite apart from its correlation with any zodiacal sign. Hence it stands for the Christ Star, which the Rosicrucian mystic knows as the Spirit in the Central Sun, the Christ.

There is no better symbol for that spiritual work which we call alchemy than the precious stones. And of all precious stones the diamond is the most ancient, the most brilliant. This heritage from ancient Lemuria is by far the most inspiring of them all.

By its ancientness, it is the Timeless one.
By its hardness, it is the Touchstone of Truth.
By its brilliance and variety, it is Divine Beauty.
By its fire, it is Divine Life.
By its durability, it is Love Undying, fit symbol of the love of soul for soul, and the marriage which is made in heaven.

The esoteric origin of the Diamond Soul is illuminatingly described in the Rosicrucian treatise entitled, *Ancient and Modern Initiation,* from which we quote below. It will be noted from this that the diamond corresponds to the white Philosopher's Stone, the Diamond Soul. This exalted state is eventually attained to by the Christian Mystic, the highest spiritual product of the Sons of Seth. In contrast, the ruby symbolizes the red Philosopher's Stone, the Ruby Soul, the culmination of lives of spiritual effort by the more advanced of the Sons of Cain, those who become Spiritual Occultists, and who are following the path of knowledge instead of faith. Eventually these two branches of aspiring humanity will be merged, so that in a far distant period all will possess the characteristics of both the Diamond and the Ruby Philosopher's Stone. We quote:

"The spiritual awakening which starts this process of regeneration in

(*Continued on page* 226)

Look for the Good

By MARGARET THORPE

FEW people today realize the hidden blessing in a disaster because they allow the negative aspect of the happening to dominate their thoughts. Sometimes good comes to us in disguise. We must learn to realize the good in an apparent evil happening. "Look for the good, in all things at all times," is a well known metaphysical maxim. If we practice doing this, then so many good things will come trooping in that we shall surmount and forget the disaster. Looking for the good utilizes the power of thought actually to create good.

As a practical illustration of a disguised blessing let me tell you of a friend's accident. One night, when half asleep, she arose to rush down the stairs to answer the telephone that was ringing insistently. Before the last three steps were reached, she stepped off at the bottom (she thought), but there was nothing solid beneath her. Down she came with a crash and a badly sprained ankle which necessitated rest in bed for awhile. This pain taught her a lesson. She was forced to stop her rushing around and her excessive work. A quiet time was given to thinking each day. She began to accomplish in bed so many things she had longed to do for many months. That was God's way of calling a halt for her. She needed to stop, rest, and listen to Him. The Father can never speak to us if we keep hustling and bustling about all the time.

And so it goes. If we look at a calamity right, in it we shall find a sure means of some happiness and a higher step up. With God there are no accidents. He may work in devious ways, yet the good is always there. Look for it, and you will find it. Christ urged His disciples to do this when He said of a decaying carcass by the roadside: "Pearls are not whiter than its teeth." He knew the beneficial effect which would result in the Desire World from finding the good and giving it expression.

Can you see any blessings in this great global war? Although many people cannot perceive any good, yet it is there. The blessings are chiefly spiritual. Men are becoming no longer ashamed to acknowledge that they have a speaking acquaintance with God. They no longer shun mention of His name. Now they know they cannot do without Him in their fight or in their daily lives. In newspapers and magazines we constantly see pictures of men kneeling in prayer on foreign shores, of small bands holding church services in the jungles.

Upon a dead soldier in Italy was found a copy of this poem, showing that his thoughts had turned to God before passing on.

"Look, God, I have never spoken to you,
But now I want to say, How do you do?
You see, God, they told me you didn't exist,
And like a fool, I believed all this.
Last night from a shellhole I saw your sky,
I figured right then they had told me a lie;
Had I taken the time to see the things you made
I'd have known they weren't calling a spade a spade.
I wonder, God, if you'd shake my hand—
Somehow, I feel that you will understand.
Funny, I had to come to this hellish place
Before I had the time to see your face.
Well, I guess there isn't much more to say.

But I'm sure glad, God, I met you today.

—By Frances Angermayer
In Chicago Scottish Rite Magazine.

Soldiers on the fighting fronts seem eager to have the little helpful booklets, cards, and pamphlets we send them. Into their hearts has come a higher evaluation of things spiritual. They recall simple joys and long forgotten things. They (even the generals) long for home again and the little pleasures. Now many of them believe in prayer, and will tell you how it helps them in their dire extremities.

If the war is lifting the soldiers up spiritually, it is even more evident this disaster is turning the minds of loved ones left behind also to God. The mass meetings for prayer; the habit of blessing absent ones whenever they come to mind; the opening of homes and doing kindnesses to strange soldiers—all these things are really uplifting the mass of humanity. God is teaching humanity to listen to Him. Over the radio there comes frequent help for the souls who are now being stirred up within. Churches and social organizations are waking up and trying to meet the challenge of a changing spiritual and material world. God is looking after His own.

The disasters of flood, famine, cave-ins, and similar mischances are rousing us all from lethargy and making us more philanthropic.

Ants, roaches, insects, and similar pests are known by occultists to be attracted by negative thought forms. Therefore we should learn to keep our thoughts positive at all times.

Many recall the Mormon remedy when the great plague of insects came upon their fields. They came in enormous numbers and threatened the whole crop. The Mormons tried every material means first to rid themselves of these pests but all in vain. Then they turned to God with fervent and prolonged prayers and fastings. The answer was prompt and efficacious. The gulls flew in, ate up the insects, and flew away again. The crops were saved by God. Through this near-disaster these people came to believe more strongly in God's promise:

> "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

Today as in all former times the practice of seeking good in evil will cause the good to prevail. It needs to be observed more by us all. The following poem by Annie Johnson Flint is apropos, and gives us an idea how to look for the good.

"God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength for the day,
Rest for the laborer,
Light on the way;
Grace for the trial,
Help from above,
Unfailing sympathy,
Undying love."

The Flaming Rose

By Malcolm Schloss

What is more lovely than the flaming rose
That blooms, more felt than seen, within the heart?
With every single act of love it grows
Until no thing in life remains apart.
Its fragrance, laden with a sweet content,
Abides, inclusive, interpenetrant.
Light radiates through petals that unfold,
Gently releasing hidden spirit gold.

His Servants

Three True Experiences Recorded for Those Who Have Loved Their Pets and Lost Them.

By D. W. JENNINGS

JIM-jim was a sleek tabby cat with soulful eyes, and we loved him. For fourteen years he dwelt among us, intriguing us with his little tricks and attractive ways; then one summer's day a strange thing happened.

In the kitchen as usual stood his food dish and saucer of milk, and as I stirred the ingredients for a pudding, I saw Jim-jim come in and saunter to his milk saucer, over which he bent in his habitually contented fashion. As I turned to go to the stove I saw him enter the door from the garden and again wander towards his saucer. He had not had time to go out, so I looked hurriedly at the spot where a second before he had lapped so contentedly—and there was no cat there!

I rubbed my eyes and thought, "What is the matter with me, seeing cats where there are no cats!"

I stooped and stroked the second one to make sure it was in very truth our own Jim-jim.

Presently, having drunk his fill, he returned to the garden, and later, needing some parsley, I myself went into the garden. There, coming across the pathway towards me, was our little tabby. But as I looked he disappeared into nothingness—and away on my left I saw him fast asleep on the grass.

I was getting seriously alarmed about seeing cats which were not there; but two hours later when my sister called out to me that he was dead, I understood. The ethereal shape or part of the little cat was practically free of its earthly tenement, and had been moving about independently of its material counterpart.

For some days afterward both my brother and I occasionally saw him walking about the house, until he eventually settled down in animal's heaven or we had lost the power to see him.

Another pet whose passing from this world made a great scar on my heart was Susan, a little terrier full of the joy of life. She had a habit of rushing into my bedroom every morning and, jumping on the bed, would try to pull the clothes off me. It was a great game, and we used to have much fun seeing who would win. Then one sad day she became too ill to come up to me, and soon she died.

Now a curious thing began. Every morning I felt the weight of her little body jump on the bed and scrabble with the bedclothes as in the old days, and I knew she lived on, unseen by me. Then I noticed each day the weight of her body grew lighter until only a feather-weight would touch the clothes—and then there came no weight at all.

It seemed to me that at her death there went with the spirit a certain amount of matter from which it gradually emancipated itself. Whatever the process of death may be, something in the constitution of the animal appears to be withdrawn by the departing entity, which enables it to manifest itself for awhile to either the sight or the touch of those still in the flesh. (This is the vital, or etheric body.—*Editor.*)

Now for the third, and to me the most wonderful experience of all. I was staying in a Buckinghamshire village in a house which overlooked the main village street. One afternoon as I was reading in a chair by the window, my host came in and, strolling to the

window, exclaimed: "Oh, a dog has been run over!"

I sprang up and looked out. A man in the road was attempting to make a small terrier stand on its feet. Each time he raised it up, the dog flopped down again.

I turned to my host. "Oh, do go and ask the chemist to put it out of its misery! It has broken its back."

He shrugged his shoulders and replied: "That's the butcher's assistant—he knows what to do. I have to go out to the meadow."

After he had gone, I watched the efforts of the butcher's assistant to get the dog to stand. The butcher's assistant! Somehow I felt that from his trade he was unlikely to be sensitive. Presently, unable to stand any more of his futile experiments I jumped up to run out to him.

Suddenly the weight of an unseen hand upon my right shoulder gently pushed me back into my seat. I looked up to see our Lord gazing at the dog.

"That is *My* servant," He said.

Then the pressure on my shoulder relaxed and He was gone. I remained still for awhile, thinking of the miracle of His presence and feeling He did not want me to intervene.

The butcher's assistant had meanwhile carried the dog across to a gateway and was repeating his useless experiments to make the poor little animal stand. Unable to endure it any longer I rushed out.

"Can't you see the dog's back is broken?" I exclaimed. "Get the chemist to give it something to put it out of its misery!"

The dog looked up, puzzled by the vehemence of my tone, a smear of blood across its little face, but in its eyes lay perfect serenity, no consciousness of pain.

The man looked up too, and in his eyes I saw a grief which astounded me, until he said brokenly:

"I want to save her life if I can."

Then I understood . . . yet another human heart was sad because of the hurt suffered by an animal friend.

"Oh, is it your dog? Poor thing! But perhaps if you take her home and get the vet, she will recover."

He stooped obediently and picked her up, then carried her homeward and, I heard later, secured help. But nothing could save her.

* * * * * * * * *

Deep down in the heart of humanity lies the pearl of great price. It is composed of many qualities, often dormant, among them, gentleness, patience, tenderness, pity, compassion, and love; and all who awaken them contribute to the realization of God's plan and purpose.

Therefore our pets, which arouse some of these qualities within us, can in very truth be regarded as His servants.

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

MAX HEINDEL'S MESSAGE



Taken from His Writings

Prayer, Concentration, and Meditation

UNFORTUNATELY, prayer as it is commonly practiced is too often a petition to God to interfere on behalf of the supplicant and enable him to attain a selfish object. It is certainly a disgrace for people engaged in violating the commandment of God, "Thou shalt not kill," to pray for victory over their enemies. If we measure the majority of prayers offered up today by the standard set by Christ in the Lord's Prayer, they certainly do not deserve the name of "prayer." They are blasphemies, and it would be a thousand times better were they never uttered.

The Lord's Prayer having been given us as a pattern, we shall do well to analyze it if we would arrive at an adequate conclusion. If we do so, we shall find that three of the seven prayers of which it consists are concerned with adoration of the divine, namely, "HALLOWED BE THY NAME; THY KINGDOM COME; THY WILL BE DONE." Then comes the petition for the daily bread necessary to keep our bodies alive; and the remaining three prayers are for deliverance from evil and forgiveness of our shortcomings.

From these facts it is evident that every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm resolution to strive to be more pleasing to our Father in Heaven. The main object, therefore, of prayer is to get into as close a communion with God as possible, in order that the divine Life and Light may flow into and illumine us so that we may grow in His image and His likeness.

This is a view diametrically opposite to the common idea of prayer, which takes the view that as God is our Father, we may go to Him in prayer and He is bound to give us our heart's desire. If we do not get it the first time, we need only to keep praying, and because of our very importunity our wish is to be granted. Such a view is repellent to the enlightened Mystic. If we bring the matter down to a practical basis, it is evident that a wise father having a son able to provide for himself would naturally resent it if the son should appear before him several times a day with importunate requests for this, that, and the other thing which he could easily obtain by going to work and earning the wherewithal to buy it.

PRAYER, NO MATTER HOW EARNEST AND SINCERE, CAN NEVER TAKE THE PLACE OF WORK.

If we work for a good purpose with our whole heart, soul, and body and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time; but unless we put our shoulder to the wheel, we have no right to call on the Deity for assistance.

As said previously, the burden of our prayers should be praise to God, from whom "all blessings flow." Our de-

sire bodies are formed from materials of all the seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies also to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the substances of the lower regions of the Desire World; but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the regions of soul-light, soul-life, and soul-power. Then they clothe themselves in these materials, giving added life and light and power to our spiritual nature.

Even when we pray for others it is detrimental to ask for anything material or worldly; it is permissible to ask for health, but not for economic prosperity. "SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS," is the commandment. When we comply with that injunction we may rest assured that "ALL THESE THINGS" will also be added. Therefore, when we pray for a friend, let us put our whole heart and soul into the petition that he may permanently seek the way, the truth, and the life, for having once found that greatest of all treasures, no real necessity will ever be denied him.

Nor is this theory at all. Thousands of people, the writer included, have found that "Our Father in Heaven" will take care of our material needs when we endeavor to live the spiritual life. But in the final analysis it is not the spoken prayer that helps. There are people who can lead a congregation in a prayer that is perfection both in language and in poetical sentiment; they may even conform their prayers to the principles laid down by the Lord as enunciated in our opening paragraphs, and yet that prayer may be an abomination because it lacks the one essential requirement. UNLESS OUR WHOLE LIFE IS A PRAYER WE CANNOT BE PLEASING TO GOD, no matter how beautiful our petitions may be.

On the other hand, if we strive from day to day and from year to year to live according to His will, then even though we ourselves know that we fall far short of our ideal, and even though we, like the publican in the Temple, are of halting speech and can only smite our breast, saying, "God be merciful to me a sinner," we shall find that the Spirit itself, knowing our needs, makes intercession for us with unutterable groanings, and that our modest supplication before the Throne of Grace will avail more than all the flowery speeches we could possibly make.

CONCENTRATION consists in focusing thought upon a single point, as the sun's rays are focused by means of a glass. When diffused over the surface of the whole earth they give but a moderate warmth, but even a few sun rays focused through an ordinary reading glass will set inflammable material afire. Similarly, thought flitting through the brain as water runs through a sieve is of no value, but when concentrated upon a certain object it increases in intensity, and will achieve the purpose involved for good or ill. Members of a certain order have practiced concentration on their enemies for centuries, and it was found that misfortune or death always overtook the object of their disfavor. And we hear among Christian Scientists of *"Malicious Magnetism"* applied by concentration of thought. On the other hand, concentration of thought power may be used to heal and help, nor are examples wanting to substantiate this statement. We may therefore say that concentration is the DIRECT APPLICATION of thought power to the attainment of a certain definite object, and may be good or evil according to the character of the person who practices it AND THE PURPOSE for which he desires to use it.

Prayer is similar to concentration in

(*Continued on page* 238)

WESTERN WISDOM BIBLE STUDY

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Perfect Peace in Thee



Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

An alarmingly increasing number of persons in America are complaining that for no apparent reason they suddenly "go to pieces," agitated by nervous fears and frequently uncontrollable weeping. Although most people realize that the many-sided horrors of the war leave their mark upon mind, emotions, and nervous system, they err in confining such damage to the area of actual combat. There the detonations of bombs and big guns shatter the nerves; there the furies of passion are let loose and roll through the ethers to impair and destroy. But not here in America. When we remember, however, that by angrily slapping a desk with our hand we set up vibrations that may carry across the sea, we can logically believe that no section of this globe is immune from the ravaging forces rampant in the world at present.

Blessed indeed is the man who is sufficiently spiritually fortified to withstand these forces. Two types in particular, however, are peculiarly receptive to these increasing tides of violence, intense passion, terror, hate, who find themselves at any moment racked by uncalled-for outbursts of temper or hysteria. These are, first, individuals who harbor kindred feelings of hate and vengeance, to whom these inimical forces are drawn as the moth to the flame; and second, individuals who are naturally hypersensitive, or who have become so through illness, worry, fear, or lack of positive habits of thought and feeling.

Now is the time for both types to master this condition before it masters them to an irreparable extent. Both represent a negative condition which can, with persistent effort, be transmuted to a positive attitude that changes their *nature* and automatically closes the door to all disturbing elements.

These are days when poise is indispensable to safe and sane, happy and useful existence. Not cultivated poise of the personality only, but deep-rooted equipoise of the Spirit which stabilizes the whole man. Only when we have begun to sink our anchor into such security can we safely say, "None of these things move me." The most direct means to this spiritual center of our own being is to set up, methodically, a new Habit of Thought which will *change our nature*. This can be achieved by using faithfully one or all of the following declarations:

CHRIST IN ME IS SUFFICIENT FOR MY EVERY NEED.

I AM STRONG AND SERENE AND SAFE THROUGH CHRIST WHO DWELLS WITHIN ME.

IN GOD I LIVE, AND MOVE, AND HAVE MY BEING, AND ONLY GOOD CAN COME NEAR ME.

As we put this practice to the test, we will appreciate its transforming power. If we faithfully, with no omission to break the rhythm, immediately upon waking and many times during the day stoutly declare these convictions with joyous enthusiasm, mentally or audibly, we shall soon FEEL an unshakable serenity FIXING itself in mind, emotions, and physical body. And not only does this spiritualizing process insulate *us* against all inimical influences, but it automatically diminishes *the evil forces themselves.*

A ROSICRUCIAN CATECHISM

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The Supreme Being and Our God

Q. What is the origin of the Supreme Being?

A. From the Root of Existence—The Absolute—proceeded the Supreme Being, at the dawn of manifestation. This is THE ONE.

Q. How does the Bible refer to the Supreme Being?

A. In the first chapter of John this Great Being is called God.

Q. Is Christ the alone-begotten Son of this God?

A. No. From this Supreme Being emanates The Word, the Creative Fiat "without whom was not anything made that was made." This Word is the alone-begotten Son, born of His Father (the Supreme Being) before all worlds —but positively *not* Christ. Grand and glorious as is Christ, towering high above mere human nature, He is not this Exalted Being.

Q. How was "the Word made flesh?"

A. The Word was made flesh, not in the limited sense of the flesh of one body, but the flesh of all that is, in this and millions of other Solar Systems.

Q. What is the threefold nature of the Supreme Being?

A. The First Aspect may be characterized as POWER. From this proceeds the Second Aspect, THE WORD; and from both of these proceeds the Third Aspect, MOTION.

Q. What is the origin of the seven Great Logoi?

A. From the threefold Supreme Being proceed the seven Great Logoi. They contain within Themselves all the great Hierarchies which differentiate more and more as They diffuse through the various cosmic Planes. (See diagram 6.)

Q. What system is followed in this diffusion of Hierarchies?

A. They follow a process of septenary division, making forty-nine Hierarchies on the second Cosmic Plane; on the third are 343 Hierarchies; and on the seventh or lowest cosmic Plane, where the Solar Systems manifest, the number of divisions and subdivisions is almost infinite.

Q. To which of these subdivisions does our God belong?

A. In the Highest World of the lowest or seventh Cosmic Plane dwells the God of our Solar System and the Gods of all other Solar Systems in the Universe. These great Beings are also threefold in manifestation, like the Supreme Being. Their three aspects are Will, Wisdom, and Activity.

Q. Is the same principle of differentiation followed in all the worlds?

A. Yes. Each of the seven Planetary Spirits which proceed from God and have charge of the evolution on one of the seven planets is also threefold, and differentiates within itself Creative Hierarchies which go through a septenary evolution. The evolution carried on by one Planetary Spirit differs from the methods of development inaugurated by any of the others.

Q. Does the Planetary Spirit always personally supervise the evolution of its charges?

A. No. In our planetary scheme at least, the entities farthest evolved in the earliest stages, who had reached a high stage of perfection in previous evolutions, assume the functions of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation but guiding its Regents.

(Reference: *Cosmo*, pages 181-182)

Astrology Department

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Hints for New Students

By Bessie Boyle Campbell

This article shows how the big events in a person's life are precipitated by the progressed aspects, and how the laws of planetary vibration work on schedule, except where the will is strong enough to transmute the stellar forces.

IT is surprising to note that D-day occurred with the full Moon in Sagittarius, in conjunction with the progressed Mercury in the United States horoscope, and trine the progressed Moon in 15 degrees of Aries, also in the U. S. chart. Although the day had been scheduled as the 5th of June, bad weather caused a postponement, so the event came on the day of the full moon, the 6th. The rule is that all big events in one's life, or that of a nation, are shown by progressed planetary aspects focussed or touched off by aspects of the progressed Moon or by the new and full Moons falling into agreement. December 15th, 1944, the New Moon made similar good aspects in the United States chart in Sagittarius 23 degrees, showing this to be a favorable period for our country.

Three young women musicians working at a defense plant noted that the New Moon, May 22nd, made good aspects in all their charts. They had at that time a visit from the sister of one of them, which was a source of great pleasure to the trio during the ensuing period. They rented a piano, which was delayed in coming and finally arrived after this New Moon on a transiting aspect of the Sun trine to Neptune, showing the inspiration (Neptune) they would get from it.

It is recommended for new students who are learning to read the progressed horoscope that they work on the charts of their relatives who have passed on, in cases where they know the birth hour and the principal events of the life. Then they can check the accuracy of their deductions.

In England recently a Mr. Percy Black collapsed in the street and died in a few minutes, and his twin brother Cecil fell over dead at his club in Sheffield, a few miles away, within the same hour. They were fifty years of age. Such simultaneously tragic accidents are not uncommon in connection with twins, or people who are unrelated but who were born on the same day at the same hour. Usually we find that the big events in such people's lives occur at the same time, also that they often look very much alike. Frequently such people become great friends, particularly if their horoscope is a fortunate one. It is interesting for one to find his astrological twin in this manner.

Recently a group of students were studying the progressed Sun in conjunction with Venus. *The Message of the Stars* states that its influence is for a three-year period. One asked, "Would a person's love last only that long?" We have known many people who married under that aspect whose love lasted

for thirty years or longer, just as a child who is born under that aspect brings love to the parents for the rest of their lives. The aspect indicates the beginning and nature of the relation between the persons involved.

To illustrate how transits act: On June 2, 1944, the transiting Sun and Uranus were in conjunction with the radical Uranus in the United States horoscope. While the orb lasted Rome was captured, a thousand people were made unconscious from gas in the New York subway, in San Francisco Bay several hundred people were rescued from a ship, and there was an earthquake, which was most severely felt in Turkey. Uranus rules sudden and unexpected events in the life of the individual and in the national horoscope.

THE ROSICRUCIAN BELIEF IN ASTROLOGY

How can a ball of mud and mineral up in the sky affect my destiny? asks the skeptic. It *doesn't*, says the Rosicrucian; but the *indwelling Planetary Spirit* of that ball, that planet, *does* have an effect upon you. The planetary arrangement at birth is a photograph of your character, and character is destiny.

An accident which recently happened to a woman friend of mine was a proof of the great laws of vibration working on schedule. She was standing at her kitchen sink, when without warning or preliminary dizziness she fell full length backward and hit her head on the floor. The members of her household carried her to bed, and she lost her memory for a few hours. Then she had a terrific headache and couldn't see to read for two days. On the second day after the accident during a short concentration service for healing her headache left, she became able to see as well as usual, and she felt perfectly well. She had taken no medicine and had not called a doctor; and she has been well ever since. Her progressed Venus is in 25 degrees of Cancer squaring her natal Mars in 26 Aries. At the time of the accident Saturn was transiting in conjunction with her natal Saturn, the planet that shows falls. The transiting Neptune was also in adverse aspect to her radical Moon, and Uranus was transiting in conjunction with the progressed Mars, the latter being the planet which indicates accidents. The preceding New Moon fell within orb of the natal Mars, and the transiting Moon at the hour of the accident was exactly square to the above progressed square of Mars and Venus. All this shows how precisely the laws of planetary influence work.

Recently a friend showed us her horoscope. She was born March 19, 1878; her hour of birth was unknown. Venus was in 25 degrees of Aquarius in her natal chart in opposition to Uranus in 26 Leo. When her progressed Sun reached a square of these planets from 25 Taurus, her husband died. This event could easily have been foretold on the day she was born. Few people, however, have that much fixed fate so easily revealed in their horoscopes.

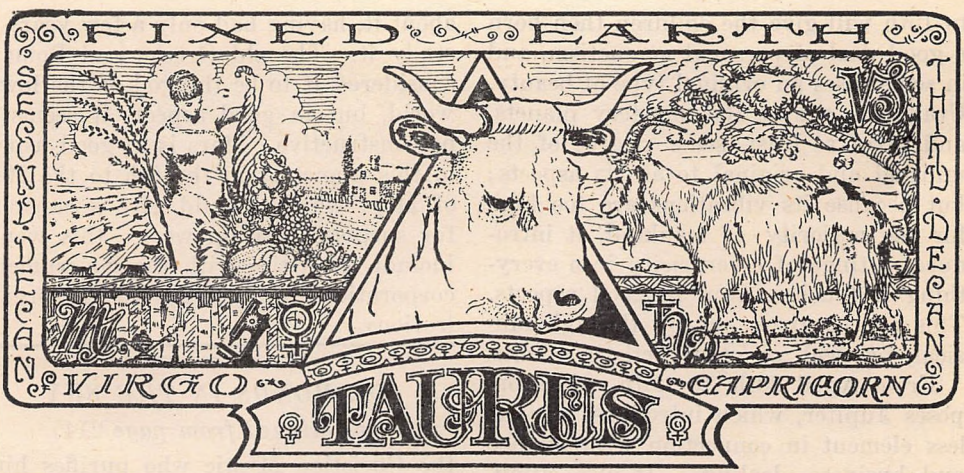
Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



The Children of Taurus, 1945

Birthdays: April 20 to May 21.

THE children of Taurus have a deep appreciation of the security and pleasures that come from the substantial things of this world. Taurus is the second-house sign, the second house being the one which rules finance and money. Taureans, although not excessively money-minded as a rule, nevertheless generally accumulate possessions to some extent, and they ordinarily have the business ability to do this. Taureans usually have a love for music, art, and other refinements, and frequently possess a good singing voice. While at times difficult to get along with because of their stubbornness, Taurus being a fixed earthy sign, nevertheless they are usually good-natured, peace-loving, and patient, and well liked as a rule. Being conservative, it is not easy for them to accept innovations, and they like to hold on to what has been tried. They do their work thoroughly, and when once interested, they move forward with a steady persistence which nothing can sidetrack.

Children born between April 20th and May 4th, this year, will have the Sun sextile Saturn, which will give them self-control, concentration, and the ability to succeed and rise to high positions through work conscientiously and capably performed.

From May 1st to 15th, the Sun is trine to Jupiter. The children born in that period have the Jupiterian qualities of generosity, optimism, and expansiveness; also a clear conception of the inherent rightness or lack of it in any situation, and the determination to follow the right. This aspect gives popularity, and success in one's dealings.

The affable, good-natured, and artistic effects of Taurus will be brought out by the conjunction of Mercury and Venus in those children born between April 20th and May 11th. The artistry of Venus is added to the self-expression of Mercury, which is manifested in speech and writing, and often in music and art.

As a result of having Mercury sextile Uranus, children born from April 25th to May 1st will show originality, sometimes genius, in their work and their contacts with people. Because of their insight and independent thinking they will hold views and do work in advance of their time.

Venus sextile Uranus from May 1st

to 15th will give the children then born a good deal of personal magnetism, and in some cases an original type of beauty. Uranus is one of the mystery planets, and gives at least some degree of the unusual and original to all its aspects; but because its vibrations are too high for the majority of mankind, it introduces a tinge of eccentricity into everything it touches, even in good aspects. This aspect gives charm through musical, poetical, or other artistic talents.

From April 20th to 25th, Mars opposes Jupiter, which introduces a reckless element in connection with finance and business dealings. It also stimulates the appetites and indicates the need of moderation in eating and the avoidance of stimulants.

Those born between May 3rd and 20th have Mars square Saturn, the conflict of heat and cold in the personality, which tends to harshness, selfishness, vindictiveness. These qualities will require much patience and self-discipline to overcome, but they must be mastered if the life is to be a success.

Mars opposes Neptune from April 30th to May 16th, which is admittedly a difficult aspect, since the imagination is strongly involved and the desires are strangely intense. Psychic practices are fraught with danger to the children born during this period; drugs, intoxicants, and sensationalism are particularly dangerous. Neptune is one of the mystery planets, and the opposition to Mars gives the temptation to throw too much energy into getting into contact with the invisible planes, and not enough discrimination and caution.

Uranus will be in good aspect to Mars between May 9th and 20th this year, which will offset to some degree the Neptune aspect mentioned above. This aspect should be of benefit to the sensitives among these children through the study of the occult sciences.

Pluto, discovered in 1930, may be considered as a mystery planet, although of somewhat doubtful character and quality because we know so little about it, having had only a few years to study it. The old Greeks and Romans considered it to be the god of the lower world, but in good aspects it seems to be constructive. Mars is in good aspect to this planet from the 8th to the 20th of May, which should give a capacity for successful group work; this would include activities with the government, corporations, and social service organizations.

DIAMONDS IN THE SKY

(*Continued from page* 214)

the Christian Mystic who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into the *white Philosopher's Stone, the diamond Soul.*

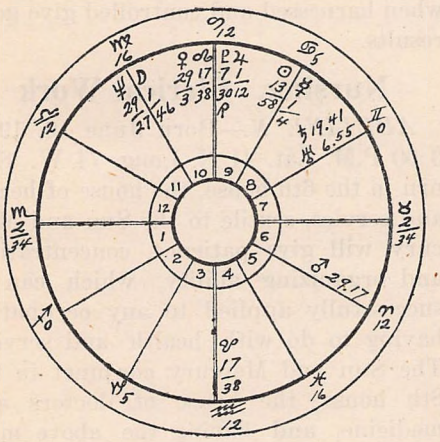
"In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the [spinal] segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into *the ruby soul, the red Philosopher's Stone, tried by Fire, purified, a creative budding individuality.*"

Reading for a Subscriber's Child

JOHNNY M. S., Jr.

Born July 6, 1943, 3:09 P.M. P.W.T.

Latitude 48 N. Longitude 122 W.



As we take up this chart for study we notice, first of all, that this child has the strong sign of Scorpio rising. Mercury in the sign of Cancer trines the Ascendant, which is good. This means that he will have good co-ordination between the physical and the mental bodies. Mercury in the 8th house, the house of research, and trine the Ascendant should take him when he arrives at maturity into the field of science. Research and chemistry may be the direction in which this will lead. His work will be for the betterment of the world. Mercury is sextile to the Moon in Virgo, ruling health and service, and in the 10th house, that of the profession. John will be of the mental type, and will do better in mental than in manual work. Scorpio rising gives a quick temper, but it also gives the ability to see through things as well as people. John will not be lazy, but he may be impatient of results. Between Mercury, the Moon, and the Ascendant he will develop good reasoning power and discrimination.

Mars is square to Jupiter, necessitating that care be used in his diet, and his training should include plenty of exercise. Highly seasoned food would congest the system, and his fine mind would pay the price by being dull and inactive.

John has a fine trine of the Moon, and of Venus, the planet of the arts and crafts, to Mars. This indicates that he will grow up to take an active part in civic affairs, and he will have a strong desire for beauty in his environment, which may be applied to such things as municipal planning or landscape architecture. Venus will give an ardent love nature, and when he is appealed to through his heart he will respond in full measure; but with the square of Mars to Jupiter he can become stubborn and willful to a marked degree.

Uranus is a difficult planet to manage at any time, and John has this erratic planet square to the Moon. We would like to stress this aspect. In early training he should be taught to respect the wishes of others, to play fair, to give in graciously when wrong, to finish a task when started, and to develop continuity of thought and action. This training will aid and supplement the fine trine from Mercury to the Ascendant. Kindness, firmness, and taking an interest in him is the road to obedience rather than severe discipline. Uranus is sextile (good) to Pluto, the newly discovered planet, which will give ability to work successfully in groups; this is also shown by Venus and Mars. These aspects indicate also that he will travel far and wide, and that the whole world will be his in friendships and understanding of its problems, social and economic.

This is a good chart, strong in vitality and power. Life will be filled with many lessons; it will be active and constructive and fruitful.

VOCATIONAL GUIDANCE ADVICE

THIS PAGE *is a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information*: Sex, place of birth; year, day of month, and hour; full name. *No readings given except in this Magazine and ONLY FOR PERSONS* 16 *to* 45 *YEARS OF AGE.*—EDITOR.

★ ★ ★ ★ ★ ★

Secret Service. Science

NORVAL J. T.—Born November 1, 1926, 6:00 A.M. Lat. 43 N. Long. 86 W. Three planets in Scorpio, the rising sign, and Saturn trine to Uranus in Pisces in the 5th house show decided talent for work where secrecy is involved, or secret elements. This would include the secret service, chemical or electrical science, or metaphysical healing. Norval can keep a secret, has diplomacy and the personality for government secret service work. Also ability as investigator for banks, agencies, etc. Mercury in Sagittarius and Jupiter in Aquarius should give capability for the federal diplomatic service. Mars and Jupiter are square, however, and will have to be controlled, for they give a tendency to temper, intrigue, and the application of force in the wrong places. But Saturn conjunct Mercury should be able to hold this tendency in check.

Radio. Literary Work

CHARLES K.—Born January 4, 1914, 12:00 Noon. Lat. 41 N. Long. 82 W. Charles has good ideas and ability for electrical or radio work, also dexterity with the hands. The Moon in Aries and sextile (good) to Uranus and Saturn, shows the ability to develop new and original ways of doing old tasks. Jupiter, the Sun, and Venus in the sign of Capricorn indicate that careful, conscientious work for those in authority is his best method of advancing. Mercury in Capricorn and Saturn in Gemini favor literary or clerical work. There is an opposition from Mars to the Sun and a square to the Moon. These aspects tend to temper and turmoil, but give a marked degree of emotional power and determination, which when harnessed and controlled give good results.

Nursing. Clerical Work

ADELINE N.—Born June 10, 1909, 3:00 P.M. Lat. 41 N. Long. 74 W. Saturn in the 6th house, the house of health and service, sextile to the Sun and Mercury will give patience, concentration, and organizing ability, which can be successfully applied to any occupation having to do with health and service. The Sun and Mercury conjunct in the 8th house, the house of doctors and medicine, and having the above mentioned sextile to Saturn should give ability for nursing; but the square of Mars and the Moon to the Sun gives a tendency to impulsiveness, temper, and carelessness that would have to be carefully controlled or it would be fatal to success in this vocation. Jupiter opposed to Mars would not be good for surgery. The Sun and Mercury in Gemini give literary and clerical ability.

Teacher. Nurse

SHIRLEY A. R.—Born November 15, 1927, 10:02 P.M. Lat. 34 S. Long. 151 E. Jupiter and Uranus in the 9th house and trine (good) to the Sun in the 5th show the teacher and missionary. The Moon and Neptune in the sign of Leo, which rules teaching, and in the 2nd house, the house of income, indicate financial gain from teaching or administrative work with children. The square of the Moon to Mercury and Mars in Scorpio show, however, that work in this field might not always be harmonious, and that nursing might offer a better opportunity.

Monthly News Interpreted

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A Rise in the Birth Rate

WASHINGTON, March 3. Despite military losses, births in the United States have far outnumbered deaths during this World War, according to an article published today in Domestic Commerce, the monthly review of the Department of Commerce.

John D. Durand of the Bureau of Census writes in the article that "over 9,000,000 children have been born in the United States during the last three years—about 1,000,000 more than would have been if the 1941 birth rate had continued. Thus, for every American soldier or sailor killed a dozen or more babies have been added to our population.—*New York Times.*

We note from the above quotation that during the past three years about one million more children have been born than would have been the case if the birth rate had remained the same as in the preceding peacetime years; approximately a dozen babies have been born to take the place of every American soldier or sailor killed in war. At this rate, apparently, the surest way to increase the population of a country is to start a war.

Nature, however, is evidently aiming at something more than merely keeping the population up to its standard quota of Egos in incarnation. Egos never come back to earth life, either in wartime or peacetime, unless the conditions to which they return are favorable for their evolutionary progress. During a war the atmosphere of the earth is saturated with the Mars vibrations of strife and hate, and incidentally of intense *activity*. Some Egos require the urge and incentive of strenuous conditions to pull them out of their inertia and indifference and force them to take up the work of life with vigor instead of drifting. Being born into a war-torn regime is in some respects quite ideal for this type of Ego, for the prevailing intense vibrations in both the desire world and the physical world automatically *induce* in them a corresponding rate of vibration. This is impressed upon their plastic vehicles at the time of birth and in the impressionable years of childhood and youth, creating an inner urge that in most cases will carry them through the rest of the incarnation fairly successfully.

Another fact in the situation is that war poisons the psychic atmosphere, and this condition lasts for a considerable number of years after the fighting stops. Physical conditions on the earth are largely a reflection of those in the inner worlds. A poisoned mental atmosphere is likely to produce an increased death rate during the first two or three decades after the war. Thus Nature may be looking ahead and providing a future margin of safety in causing so many more babies to be born during wartime than in peace. We have no official vital statistics on this subject, but we are quite certain that an effect of this sort is bound to result to some degree.

"Puritanism and Democracy"

"Puritan ideals were acquired before and during the Colonial period, and democratic ideals before and during the Revolutionary period, so that both may be said to have molded the American mind from the beginning. They originated in the prenatal phase of American life and predetermined the whole of its later development."

"A large part of the distinctly American tradition, culture, institutions, and nationality consists in these two systems of ideals: the puritanism implanted in the seventeenth century and the democratic creed disseminated in the eighteenth century."

"Democracy is . . .the one form of human society which is not only unafraid of truth but looks to truth as its ally.

"Christian morality is qualified to survive because love and agreement, which unite men, are stronger than hate and fear, which divide them.

"Gradualism is the only mode of reform which is consistent with democratic political institutions.

"Puritanism supplies the pessimistic realization of man's present predicament, democracy the optimistic affirmation of his hopes and possibilities.—*News Week.*

The above is the title of a recent book by Ralph Barton Perry, which analyzes American democracy and the influences which have helped to shape it. He comes to the conclusion that American democracy, tradition, and institutions spring largely from two systems of ideals, namely the Puritanism of the 17th century from the time when the first colonists arrived in Jamestown and Plymouth, and the later democratic creed disseminated in the 18th century after the Declaration of Independence.

The immediate motive of the early Puritan colonists which sent them sailing across the Atlantic to a new world was a religious one, namely to find a place where they could worship God according to their own ideas rather than those of the established Church. In the American Revolution and during the years following, Americans developed the self-confidence to stand on their own feet and devise and operate their own political institutions. This marked a turning point in the evolutionary development not only of Americans but also of the whole race because it emphasized the fundamental principle that there is no real evolution without free will. Mr. Perry's book contains many philosophical aphorisms illustrating both puritanism and democracy, a few of which are quoted above.

No Escape by Indifference

I was talking the other day to a newspaper reporter who had visited many of the wounded men newly arrived at Halloran Hospital from overseas.

She said, "The thing that struck me most about these men was their indifference. They don't seem to have any interest in things. They lie in their beds or sit in their wheel chairs with dead expressions."

I knew what she meant. The wounded men who come back to us may seem indifferent and cold. But it is because they have been badly hurt. By their very indifference they are shielding themselves, protecting themselves from further hurt. These men are trying not to feel because they have felt too much.

Not to feel. Not to suffer any more. Not to hurt. How many times we long to be anesthetized as we go through life. How many times we try to cut off our feeling, just as the wounded men are doing now—cut it off, kill it out.

The only insurance against our growing old and bitter, against our finding life dull and tedious, is to push on no matter how much effort it takes or how much it hurts —daring to feel, daring to live.—*This Week.*

The above extract from an article by Betsey Barton shows that indifference is an outstanding quality of the badly wounded men who are coming back from the battlefront. They are "trying not to feel because they have felt too much." They have endured so much mental and emotional suffering (which is far worse than physical pain) that they become desperate and adopt any technique that seems to offer even a temporary escape. But indifference is a bad kind of medicine. It indicates an unhealthy condition of the desire body. Interest is the normal state; suffering always tends to interrupt the flow of interest. Fear, one of man's greatest enemies, is really at the bottom of the matter. Fear, when intense and continued paralyzes the desire body, practically, and destroys its normal output of interest. Then the person ceases to try, and begins to follow the backward trail.

The wounded soldier must if possible be deflected from the indifference route. He must be aroused by one method or another, even if it has to be purely mechanical in the beginning. If he sticks to his efforts to keep active, little by little interest will come to life again, and in due time he will be prepared to take his place in the world of affairs, with his most important vehicles in working order, namely, the mind and desire body, and with only a relatively unimportant physical disability to combat.

READERS' QUESTIONS

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Carrying Ailments from One Life to Another

Question:

When we are afflicted in one life with a diseased organ, do we return in a future body with a similar ailment?

Answer:

Since the Saturn Period the Ego has been learning body building. The lessons learned are tried out and tested during successive lives of the Ego. First it builds a body, then lives in it, and in this way it learns its imperfections. For instance, the muscular system may be perfect, but the heart or lungs or spleen, each or all, may be found to be faulty, diseased. If the Spirit takes note of these imperfections, it will, when it builds its next body archetype in the Archetypal Region of Concrete Thought, remedy them wherever they exist. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones so that it may escape the suffering which it was forced to endure in the preceding life, and so instead of perpetuating its faulty organs it will improve them. Therefore it is quite safe to say that a diseased organ in one life will be a sound one in the next life or a succeeding one, for it is in this way that the Ego is gradually learning by past mistakes to build better and more perfect bodies.

The same law holds good in relation to the exterior of the body. For instance, an Ego, if it so permits, may live several lives with what really amounts to a deformed face, head, or body, with limbs out of true proportion, nose grotesque in shape, ears unduly extending out into space, et cetera. But by becoming aware of the inharmony in its exterior proportions it may remedy these defects when it builds its next or some succeeding archetype in the Region of Concrete Thought.

Perfection, wisdom, beauty, and strength are all divine attributes which each Ego in time will develop, and it is by living life after life in bodies expressing the opposite qualities that each imperfection, be it external or internal, is discovered and later remedied. All imperfections that the Ego consciously discovers, of body or mind, can be remedied by changing the archetype in the Region of Concrete Thought.

How Existence after Death Is Determined

Question:

Will you tell me something about how existence after death is determined?

Answer:

Life after death is determined by the Law of Consequence in accord with the life one previously has lived on earth. If during that life one's time was mostly spent in the gratification of low desires and passions, then the purgatorial existence will be the most vivid part of the post-mortem state, and life in the various heavens will be insipid. If one has lived in the higher emotions, then life in the First Heaven will be rich and satisfying. Did one love to plan improvements and was the mind constructive during the preceding earth life, then the individual will receive great benefits from his stay in the Second Heaven, where concrete thought is the basis of concrete things on earth. And the spiritual peace and harmony

prevailing there are a wonderful experience for the Ego. In order to have any conscious existence in the Third Heaven, one must have given time and effort to some sort of abstract thought which had no relation to time or space.

Be it noted that the individual has a conscious existence in Purgatory and in the First and Second Heavens, an existence which is very real. And, further, that our own thoughts and acts during each earth life determine how the Law of Consequence acts.

THE APPEARANCE AND DRESS OF THE DEAD

Question:

How do the dead appear as to form and outer garments? What do they wear, and of what substance are their garments made?

Answer:

When the Ego is coming down to rebirth, the two lower ethers, the chemical and life ethers, form a matrix into which physical particles are marshaled in such a way as gradually to form the dense body which the incarnating Spirit is about to use.

Immediately after death the two higher ethers, the light and reflecting ethers, form a matrix into which the desire body atoms are marshaled. The second matrix takes the same shape that the first one had, in consequence of which the Ego has the same appearance that it had when using the physical body, for in both cases the etheric matrix determines the appearance of the outer vehicle. The apparel after death consists of desire stuff, which the Ego through the exercise of will forms into any style, color, or quality that it wishes.

Invisible Helpers also mold the desire body into a matrix formed of the two higher ethers when they are out of their physical bodies doing deeds of mercy; and they too, clothed in garments of desire stuff, can make any sort of appearance that they prefer. However, when the Invisible Helper reenters his dense body, the effort of will which he uses to accomplish the act automatically dissolves the intimate connection which has been set up for the time being between his desire body and the two higher ethers, and each vehicle then resumes its original form.

PLANETARY MUSIC

Question:

I would like to ask if the movements of the planets in space really do make a musical sound, or is that just some nice poetic fancy?

Answer:

Yes, it is true that the planets do create a sound as they journey through space, and furthermore it expresses itself as a most beautiful, celestial harmony. That sound, however, is not a physical sound such as is made by vibrations in the air, for there is no interstellar air to transmit it. It is a spiritual sound caused by vibration in the spirit substance that pervades all space.

To the ear of the trained occultist our whole solar system is one vast musical instrument. As there are twelve semitones in the chromatic scale, so in the heavens we have twelve signs of the zodiac; and as we have the seven white keys or whole tones on the keyboard of the piano, so we have seven planets known as the Seven Spirits before the Throne. The signs of the zodiac may be said to be the sounding board of the cosmic harp, and the seven planets its strings, which emit different sounds as they pass through the various signs, and therefore they influence mankind in diverse manners. Furthermore, should this harmony of the spheres fail for one single moment, the whole solar system would certainly crumble and disintegrate.

Every planet sounds forth a certain keynote which is the sum total of all the sounds produced on it, blended and harmonized by the indwelling Planetary Spirit, and that keynote can be heard by the sensitized spirit ear.

NUTRITION AND HEALTH

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Practical Aids to Health

By LISA H. JONES

Be a philosopher, says this writer. Then apply your philosophy through certain practical exercises, both physical and mental, to improve your health, your posture, your appearance, and the personality with which you meet the world.

OUR physical health depends a great deal on our mental outlook, we have been told by the philosophers. We can all be budding philosophers, which is much better than being chronic "worriers" and chronic "ailers."

How become a philosopher? By learning, among other things, that many of our ills, if not imaginary, are self-imposed. Many a woman who takes no exercise, does not walk much, and does no housework if she can help it, is a self-made invalid.

During the depression of the early 30's, both men and women who had been doing no physical work to speak of were forced to do their own work from a sudden, inconvenient lack of money to hire it done. Now the process is repeated, but the reason is the exact opposite—plenty of money but lack of help.

Persons who formerly engaged in very little physical activity, when forced to do their own work had to change their living standards completely, but they profited physically and mentally by this change. Thus great numbers of people during the depression years made a new life for themselves, and in almost every instance a healthier and a more normal life. Those who suffered from middle-age gout, indigestion, obesity, and what not soon lost unwanted pounds and gained in health.

Now we have another crisis, war, and its enforced activities and necessary diet restrictions. Those who do not lose their lives in the war, or ruin their health by excesses, will no doubt again benefit by the enforced change in living conditions.

If such a change in our national health can be brought about by unnatural means, so to speak, why can it not be enforced naturally? If a changed diet and more physical activity will rebuild an ailing constitution, then why not do these things voluntarily with vim and vigor?

Lay out a program for yourself. If you want to lose 30 lbs. and get the blood pressure down to normal, set about changing your living conditions with this end in view. Or, if a gain of 20 lbs. weight is needed in order to correct a nervous condition, set about living with this in mind. Eliminate acid-forming foods from the diet and add more of the alkaline. Take plenty of physical exercises, but also plenty of rest. Learn to relax completely; practice relaxation several times a day. If it is convenient to lie down, do so; if not, sit in a chair

and go limp from head and shoulders all the way down the spine, down the legs, to the feet. Then take a few full breaths of fresh air, and be on the go again. Before going to sleep be sure that every muscle and nerve is relaxed. Drop each part of the body into a soft darkness. Stretching exercises are most beneficial, but do not take any exercises very close to bedtime.

Think health and strength at all times. Make a mental picture of yourself as you would like to be. See yourself thus, and soon you will become at least a fairly close facsimile of your vision. Not by any mysterious means, but merely because you have set out to rebuild yourself.

Watch the carriage of your body. Letting the body slump will cause it to show age sooner than almost anything else. Some of our lovely screen stars practice their roles before a full-length mirror, carefully watching every gesticulation and movement. Even if the public does not see us common mortals on the stage or silver screen, we are in the public eye every time we venture out on the street. Therefore let us carry our heads high and show a carriage worthy of a king or queen.

An excellent way to practice walking correctly is to stand against a wall with heels, shoulders, and head touching it; then walk away, come back to the wall, and check to see if you are still holding the same erect posture. Walk around the room on tiptoe with arms outstretched at the sides, and feel your waist line slimming down, double chin disappearing, chest lifting, and general posture improving.

The general health will be greatly benefited by such practice. All the organs will be carried in their proper positions, which is not the case with a sloppy posture. The body is benefited by the proper flow of the blood stream when unhampered by pressure from an unnatural position.

Exercises will strengthen muscles and thereby greatly aid the posture. Strength is grace. Stretching exercises are fine, both in a reclining as well as a standing position. Watch a cat take its exercises. What could be more graceful than a cat in action? No clumsiness there.

The mental attitude will also be benefited by these practices, and vice versa, lack of exercise tends to depression. If you walk like a king or queen you will feel like one. Prove this to yourself in this manner: some day when not at your best, perhaps a little blue and depressed, go for a walk with your head high, breathing deeply and regularly. Swing along smartly, keeping shoulders and arms relaxed, looking at the distant horizon. One cannot walk in this manner very long without feeling a lift to one's spirits.

The age-old axiom is still true: "As we think, so we are."

There is really nothing left to a genuine idle man, who possesses any considerable degree of vital power, but sin.—J. G. Holland.

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find these in the April issue. They will also be printed in the June number.



HEALING

Founded on the Admonition of the Christ to Heal the Sick

Importance of Weekly Report

The Invisible Helpers require a nucleus from the patient's vital body, which is given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for help and healing. With this nucleus *they are able to draw upon virgin matter for whatever they need to restore health* by building up and strengthening the organism.—*Gleanings of a Mystic.*

* * *

We quote the above to bring to the attention of our patients the importance of sending the weekly report—or at least the signature—*in ink, regularly.* Unless this is done the contact is broken with the Invisible Helpers, and the patient, in depriving them of the effluvia from his vital body, is shutting out the aid he desires.

* * *

God does not willingly afflict us nor aim to get even with the transgressor; all sorrow and suffering are designed to teach us lessons which we would not or could not learn in any other way. The stars show the period estimated as requisite to teach us the lessons; but even God cannot determine the exact time nor the amount of suffering necessary; we ourselves have a prerogative, for we are divine. If we awake to our transgression and commence to obey the law ere the stellar affliction ceases, we are cured of our mental, moral, or physical distemper; if we persist to the end of one stellar affliction without having learned our lesson, a more inimical configuration will enforce obedience at a later time.—*Occult Principles of Health and Healing.*

* * *

We continue to seek the aid of our friends and patients in sending out healing power, for there is a very great need of this at the present time. If you can, join us in concentration any (preferably every) evening at 6:30 *by your own clock* when we hold our Healing Service in the Temple pictured above. Relax, close your eyes, and make a mental picture of the pure white Rose in the center of the Rosicrucian Emblem on the west wall, and concentrate on *Divine Love* and *Healing.* Also, on the healing dates given below, when the Moon is in a cardinal sign, healing services are held in the Pro-Ecclesia.

April	4—11—17—24
May	2— 8—14—21—29
June	5—11—18—25

* * *

California January, 1945.

Healing Department,
Dear Friends:

The first weekly report must consist of a repeated heartfelt thank-you. This last week has been one of the most peaceful I have ever known. It is as though a gentle hand were laid upon a fevered heart. The hours have become mellow and meaningful, although not in a definable way.

This state is so different from anything

heretofore experienced that there is no definition possible.

I am filled with gratitude today.

Sincerely,

—*B.A.C.*

New York, December, 1944.

Healing Department,

Dear Friends:

I am happy to say that my hand has recovered satisfactorily and I am grateful for your help. It is hard for me to put in words how I feel towards you and your service; all I can say is thank you.

Gratefully yours,

—*A.R.*

Colorado, February, 1945.

Rosicrucian Fellowship,

Healing Department

Dear Friends:

I believe my eyesight is improving. I can read some now without spectacles. The sight does not blur so much and the double vision is gone.

The places in my nostrils are better too.

Thanking you for all favors. I am,

Sincerely yours,

—*H.C.*

California, February, 1945.

Rosicrucian Fellowship

Healing Dept.

Dear Friends:

This is to let you know that I am doing better at every turn. It is wonderful how I have progressed since I have been receiving letters from you, and the prayers on my behalf. The pains in my stomach are beginning to leave and the nerves are beginning to have life. Every day in every way I am getting better and better. I am very glad I have re-established myself with the Elder Brothers, and I hope I can remain so.

Yours sincerely,

—*G.C.F.*

To Restore Your Health

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Children's Department



"China Pig"

By LILLIAN CRONE

(Conclusion)

BUT the animal did nothing of the kind. Faith was too tired from her long pursuit to think what next to do, so she decided to sit down beside the hole and rest awhile.

She must have gone to sleep, and she must have slept quite a long time. For when she opened her eyes again, several little furry animals were frisking around her, sniffing at her, then scurrying away.

Out on the beach three others were playfully tugging at something that looked like the remains of Mother's Plymouth Rock chicken. And a full grown animal was moving about the beach on its clumsy legs in a sort of wallowing manner.

Faith decided to sit still with her back against the cliff wall and watch what these funny creatures were doing. As close as this she could get a better view of what they looked like. They all had glossy black fur with a clear white stripe running from the tip of their long, pointed noses to each beady black eye, and a broader band of the white ran from the top of their heads along their backs to the very end of their bushy tails.

"The big one must be their mamma, bringing them something to eat," decided Faith as she watched the animals, who seemed too busy to pay any attention to her. Then Faith felt something slip up to her, frisk across her lap, and smell of her hands. She sat very still. It ran all over her shoulders and legs, then came back to her hands. She closed her hands over the soft fur and gently stroked the animal. It seemed to like it and lay very quiet in her warm fingers. It lay still so long she thought it had gone to sleep.

When she bent her head to look into its face, she saw it was not asleep, so she began to sing to it as she did to the sick chicken on the porch in its little box:

"Love me little,
Love me big,
Love me like
A China pig!"

It seemed to like the song, for it lay very still in her hands. Apparently she was doing and singing just the right thing to please the little fellow.

Suddenly the large animal seemed to notice something across the creek. It turned toward the opposite bank, raised its head high, and began to wobble in one direction then in another, as if to follow its sniffing nose. It seemed to catch sight of something, for it made a startled sound like "Prrrt!" and began stamping with both front feet as if angry.

At this signal the three young ones left their food and darted into the darkness of the cave so that only their shin-

ing eyes could be seen when Faith turned and peeked in. The one in Faith's arms seemed undisturbed.

The sudden rush of the animals drew Faith's attention from the one in her arms, and she looked in the direction the large animal was looking. There on the opposite bank stood her Mother, gazing at her with mouth open, her eyes wide as if frozen with fear.

When she saw who was watching her, Faith was glad Mother did not call out. Faith raised her finger in warning and said very softly, "Sh! Don't disturb the little kitty! It is almost asleep."

Just as softly as she herself had spoken, Mother replied, "Faith, put it down and come to Mother! We must go back to the house."

Mother stood perfectly still where she was while Faith got up from the ground and made her way across the water and toward Mother. Only when the little girl was safely away from her queer playmates did Mother dare to move among the bushes and reach out for her.

At the sound of the crackling bushes the old animal made another "Prrrt!" and she and her fourth baby disappeared into the opening of the cave.

Faith felt her Mother's arms tremble as they clasped her tight, and took her hand in her own. Then they ran home as fast as if they were getting away from some great danger. When they were finally at home and Mother could get her breath, she asked, "Faith, why did you go away into the woods alone? I've been hunting you everywhere for hours!"

"The pretty kitty took your chicken away and I just followed," explained Faith.

When Mother related Faith's adventure that evening, Father was holding Faith safely on his knees and did not seem greatly worried.

"I suppose animals are much like people," he said, "and if we want to learn the better side of their natures, we must live with them in their own homes as Faith did. We may even come to praise them as we get to know them better. Even a skunk may have his good as well as his bad side when we know how to gain his confidence. Our opinion of him is not high because when someone has jarred his feelings, we can see (or smell) only the bad. That gives him a poor reputation."

Sleepily Faith murmured, "I wish I had all the pretty kitties. They like to hear me sing to them about the China pig!"

PRAYER, CONCENTRATION

(*Continued from page* 220)

certain points, but differs radically in other respects. While the efficacy of prayer depends on the intensity of concentration attained to by the devotee, IT IS ACCOMPANIED BY FEELINGS OF LOVE AND DEVOTION OF INTENSITY EQUAL TO THE DEPTH OF CONSECRATION, which renders prayer far more efficacious than cold concentration can ever be. Furthermore, it is exceedingly difficult for the great majority of people coolly, calmly and without the slightest emotion to concentrate their thoughts and exclude all other considerations from their consciousness. But the devotional attitude is more easily cultivated, for the mind is then centered in Deity.

MEDITATION is the method of gathering knowledge, by spiritual power, of things with which we are not ordinarily familiar. The aspirant first uses concentration, focusing the mind upon the object about which he wishes to obtain knowledge, building a *living thought form* by means of the imaginative faculty. Then he proceeds to try to find out all about the object in question and its history by meditating upon the thought form which he has constructed. It will be found that by meditating in this manner one may become conversant with the history of the object. That history is recorded in the Memory of Nature, which is contacted by meditation.

MT. ECCLESIA NEWS

MR. Charles Prypin, recently of Coronado, is combining his own health program of southern California sunshine and fresh air with gardening work at Mt. Ecclesia. Working intimately with growing things, Mr. Prypin believes, is a healing tonic in itself.

John Kidd, D.C., is registered at the Sanitarium, having come for a more or less prolonged rest period. Dr. Kidd was at one time the head of the Astrology Department here; he also taught anatomy for the benefit of workers who wished to correlate this subject with the Rosicrucian teachings. For this purpose he used "Maggie," the skeleton bequeathed to the Fellowship to facilitate the study of anatomy, and which has since reposed in a closet.

Miss Helena Mulligan of Hermosa Beach, California, a student of the Rosicrucian philosophy, arrived at Headquarters recently for a few days of quiet and relaxation.

Mrs. Alfa Lindanger, member of the Board of Trustees, astrology writer and lecturer, recently came down from her home at Manhattan Beach for a rest at idyllic Mt. Ecclesia, but was almost immediately drafted to help in the Astrology Department.

The publicized conjunction of Saturn and the Moon on March 20th was the exciting occasion for resident workers and guests to take turns before Earl Simpson's large telescope. The top of the moon showed brightly, with many craters, and above it and a little to the left Saturn was plainly visible, with a shimmering ring of light encircling his middle. Then the big glass was turned on Venus, twelve times brighter than Sirius, our most luminous fixed star. Venus now appears crescent-shaped because of its near approach to the Sun. Sirius glittered like a magnificent scintillating diamond. Jupiter, now well above the eastern horizon in the early evening, and our second brightest planet, showed up through the telescope radiantly bright. Four of its moons were visible, three very close to the planet and one at a greater distance.

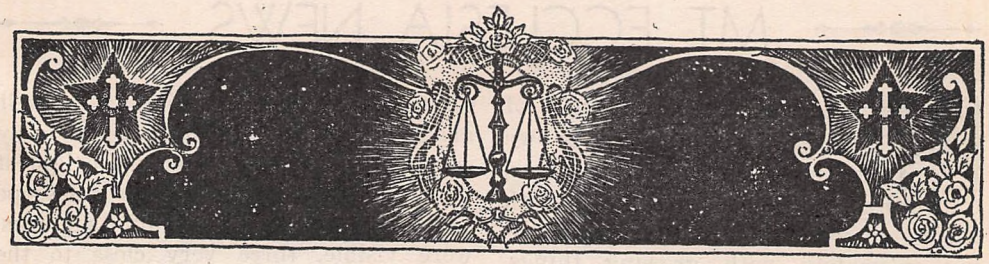
* * *

Mr. Alfred J. Richards, singer and sound technician at the Paramount Studios in Hollywood, came to participate for a few days in our community life here before going to San Francisco where he is to enter the forestry service. Mr. Richards is an occult student, and expressed much interest in our teachings. He also enrolled in our Astrology correspondence course, and attended the class in that subject conducted by Mrs. Alfa Lindanger, who is temporarily substituting for our regular Astrology instructor, Mrs. Margaret Scarborough.

* * *

At the time of this writing the Easter committee is bustling about, perfecting last minute arrangements for the annual Sunrise Service to be held at the Rose Cross in front of the Library. And as if to glorify the annual event of Easter in their own individual way the Egyptian daisies, low-growing gold flowers which form the golden five-pointed star at the foot of the Cross, have sprung brilliantly into bloom.

HIGHLIGHTS of the Mt. Ecclesia Easter Service programme: Bugle Call by Sgt. Roy Rieck, U.S.M.C., at 6:38 A.M. (Pacific War Time). Invocation at the Rose Cross by Mrs. Maye Paris. Easter Morning message in the Chapel by Mrs. Kittie S. Cowen. Address at the 11 A.M. Chapel Service by Miss Perl Williams. Evening Service address by Mr. Oscar Rufert. Vocal Easter selections by Mr. Edward McManus.



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Center and Study Group Activities

Of The Rosicrucian Fellowship

MONTREAL, CANADA

Our friends of this Center climaxed the work of 1944, writes Madame Emma Green, secretary, with a special program which brought out an exceptionally large attendance.

Patient persistence in well doing might well illustrate the attitude of these faithful friends in forging ahead against considerable odds.

READING, PENNSYLVANIA

Miss Mary R. Jacobs reports for our Reading Center that activities there are being carried on as usual. A visitor from the Rochester Center spoke on two occasions, and was highly appreciated.

ROCHESTER, NEW YORK

"Rochester has had unusually severe snowstorms this month," writes Miss Ann Duzman, "but despite unfavorable weather conditions our Center has been faithful to the work. Fellowship Night, January 6th, brought the greatest response from our members—32 came that night, and that in the face of one of our worst blizzards! The ideals of our Fellowship were stressed: Service, Faithfulness, Constancy, and Love for our brethren. May we continue to live up to the great ideals given by the Elder Brothers."

Highlights on the Path; Broken Resolutions; Food for the Spirit; The Meaning of Fellowship are titles of lectures given at recent Sunday evening devotional services.

NOTE: In last month's issue of this Magazine we reported the doings of our Auckland, New Zealand, outpost; since that time we have received another report, and an account of competitions they held at a recent Center get-together. We are taking this means of passing the competition plan on to our various Centers, which might get ideas from it that would serve to liven up their social evenings, as well as quicken their interest in the Rosicrucian philosophy.

In the Astrology competition, for instance, mimeographed sheets were distributed, each containing a verse describing in light vein the characteristics of one of the planets, and a question concerning that planet followed. We illustrate with one:

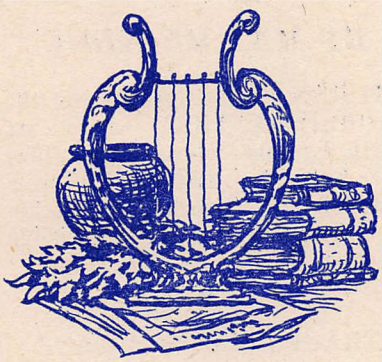
"Your skill is not confined to reasoning alone,
Although in wit of mind you may excel;
In craftsmanship, dexterity, and art you are not slow,
And eloquence of speech is yours to weave a spell."

Question: Give higher octave of."

(The planet described in the verse is of course Mercury, and its higher octave is Neptune.) There were twelve verses in all, some representing the negative aspects of the planets in question. The answers were then graded.

Mysteries of the Great Operas

By MAX HEINDEL



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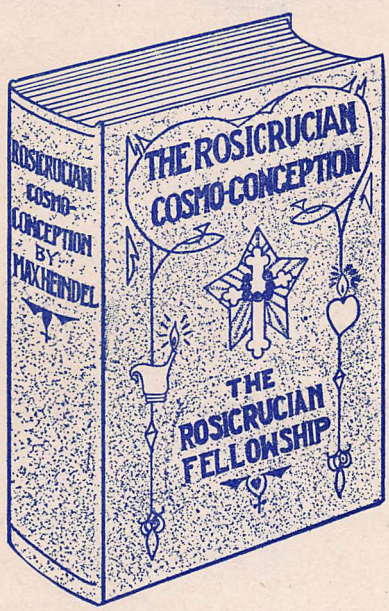
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